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THE NEW ERA

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January to December 1964

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What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Look Out

The International Secretary's Column (11)

James L. Henderson
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The human situation is a compound of constants and variables; the New Education Fellowship exists to anticipate intelligently those educational variables which each succeeding generation of children requires for its own realization of the constants. The novel element today is that this task demands a global context for its accomplishment, whereas previously it could, and did, take place in a number of discrete societies. That is why we must be on the look-out for ways of studying the world as an indivisible unit. That is why I propose to devote this column in 1964 mainly to a scrutiny of what the concept of world studies implies.

Let us be clear as to the sense in which we are going to use the word 'world': it is to be taken literally and symbolically, first as denoting this actual planet, the earth, inhabited by men and women, in so far as it and they can be described at any given moment in time, but also as denoting the human order itself, the world of mankind, past, present and to come. The first denotes place, the second cosmos: recognition of the transcendental value of the second is a condition of survival in the first.

'There is a clear consciousness in existence today that under modern technical conditions the economic interdependence of societies and the destruction of wars require a political organization of sufficient effectiveness to reduce conflicts to the scale of domestic quarrels within a global society, to be settled with the least possible violence. Far from being a world, as is so often assumed without much thought, the global ecumene is in search of a world. Whether it will become a world, or whether the existing world will achieve its destruction to the point that only limited societies, separated by areas of practically uninhabited wasteland, will remain — that is the sinister question of our epoch.' (Eric Voegelin — **World Empire and the Unity of Mankind** — The Stevenson Memorial Lecture, Number 11, 3rd March, 1961).

The world then is the place in which human beings achieve a greater or lesser degree of their cosmic significance. World studies, therefore, are involved in a double enterprise, consisting in the effort to make sense of the latest evidence regarding the contemporary human situation on the assumption however that this is merely an imperfectly understood cross-section of an ultimately meaningful whole. The purpose of world studies is to ensure the evolution of a free as opposed to a totalitarian world order.

Thus defined, the question then arises: what should be the content and method of world studies, to which the New Education Fellowship should be able to offer a convincing answer at every level from nursery to university? In future numbers I shall try to present my personal response to this challenge in the hope that it may at least stimulate others to improve upon it. I think I can already discern the three main fields of knowledge with which world studies must be concerned: they are, Man in his Physical Setting, Man in the context of Recent World History, Man and his Ultimate Concerns. Next month I shall begin to develop the first of these in its pedagogical dimensions. That this will be no merely armchair academic exercise is vividly demonstrated by the following quotation from the 'Observer Foreign News Service No. 19762, 8th November, 1963':

'Could Moscow and Washington and London really be destroyed because thirty soldiers won't get out of a truck to be counted? Ultimately they could. The Byzantine antics of the Russians and Western allies on the autobahn to West Berlin are exactly the sort of confrontations which make a first link in a deadly chain. There is an old English poem told to children of how "for want of a nail in a horse's shoe the battle was lost." For want of thirty soldiers standing on the ground rather than sitting in their lorries, our world could be lost. It is, incredibly, that sort of world.'

the New Era in home and school

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Editor's Letter

This issue is mainly devoted to various aspects of education in relation to world anxieties. Yehudi Menuhin and Frederick Redefer wrote from America, M. T. Vyas from India, Philip Noel-Baker from England, and Elisabeth Rotten from Europe. All are concerned with and working constantly towards a real world peace. All see the world, in Jim Henderson's sense, as a potential whole, and make their various and valuable contributions towards the mutual understanding of peoples. IBBY (The International Board on Books for Young People), recently described here by Dr. Bamberger, has the same objective — international understanding — but is working through children's books, and I hear that in Austria they are creating class libraries (as distinct from, and much more personal than *school* libraries) of books that will help the children to understand their counterparts in other lands.

This month we are also publishing the first of our taped discussions between secondary modern school teachers (English) and their headmistress, about the ordinary problems of their daily work. I hope and believe that these discussions will provide a real and practical counter-balance to our many excellent and necessary but more academic and idealistic contributions. Reading these discussions we are *in* the class-room, with numerous young personalities clamouring (even when silent) for enlightenment, stimulus and above all, personal attention and interest. The teacher's own knowledge and techniques are, at the moment of teaching, subordinated to and at the services of his communication with the children. I know from personal experience that when I concentrate on my subject to the virtual exclusion of the class, I lose the class!

Perhaps in The New Era we try to do too many things — to illuminate subject matter, to illustrate techniques, to share international problems of education in the widest sense. But I am quite sure that school teachers' own attitudes are at the heart of most of our educational problems, and I am proud to open 1964 with the first of these discussions.

A Happy and Peaceful New Year to you all! M.M.

*Dialogue on Peace with Elisabeth Rotten**

> 'What we now need to discover in the social realm is the moral equivalent of war: something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible.'
>
> William James

E.R. As I see it, the N.E.F. has rightly dropped certain elements of its original programme (drawn up in Calais in 1921) which have now been more or less accepted (though not always fulfilled!) and has added others which may lead us forwards. One of the main differences between the situation now and in 1921, is that in 1921 everyone was tired of war, but hopeful, and we felt we could reasonably change the emphasis in education towards 'living in a world community', as we expressed it then, and shift the task on to the shoulders of the generation then growing up. Nowadays, people are still more tired of war, but pessimistic and full of anxiety. As Nehru once said 'fear hinders growth'; but I still believe in spiritual growth, and that mankind can continue to evolve.

Some of us, however, like Laurin Zilliacus and myself, have from the beginning stressed that the adult world must be changed to be able to receive the children we have educated in the freer way (for self-expression and self-determination, for equality of the sexes, and with art as a means of self-expression for everybody). It seems to me criminal to educate children in this way, to encourage self-expression and peaceful co-operation, and then to let them go out into a world which is exactly the opposite. I feel this so strongly that I am now making it my main task so far as I am able, to encourage understanding of the inter-relationship and interdependence between the freer education of children and an adult world in which real co-operation prevails. Many educators will say 'we can't do both', and will concentrate on the children; but I feel that some *must* have a hand in both. And I think the children and particularly adolescents will trust such teachers more freely, knowing that they are at least trying also to influence the adult world, whether they succeed or not. I know from my own experience that young people trust most those who try always to respect other people's personalities even when these differ from what they would like them to be.

What I want young teachers to think about, if they can, is a world without national armaments, and about the educational programmes which will be needed in such a world. They tend to answer, 'Well, no, we haven't thought much about it,' or, 'It isn't worth bothering about, because we shall never have disarmament.' My reply is that though I am not at all sure that we shall arrive at world disarmament, I

* This is an edited tape-recorded interview; with a young teacher, Hugh Vickers (H.V.) and myself (M.M.) talking to Elisabeth Rotten (E.R.) about her present work. (Ed.)
Elisabeth Rotten was born in Germany of Swiss parentage over 80 years ago. She studied at various German Universities and was awarded the Ph.D. at Marburg for a work on Goethe of outstanding merit. She spent a time at Cambridge in 1913, and during the first world war took part under Quaker auspices in helping Germans in foreign lands and prisoners of war in Germany, thus becoming a well-loved friend of thousands. In 1921 she was joint editor of the International Review of the German League of Nations Society. In the same year she represented Germany at the first Conference of the N.E.F. at Calais and soon afterwards started its German magazine, Das Werdende Zeitalter, of which she was co-editor until the coming of Hitler. After the second world war she helped to found the Pestalozzi Village in Switzerland, and co-operated with Dr. Hilker in restarting the German section of the Fellowship. Her work for education and peace has taken her on regular lecture tours throughout Europe ever since. Recently a girls' school in Berlin was named after her and she was fêted at Jena University, by which she had been given a doctorate (honoris causa) fifteen years before. She has published many books, the most recent being **Idee und Liebe.** (W.R.)

am very sure that we *have* to work for it. If mankind gives up this hope, then humanity has given itself up. People are afraid of war, but I think that they are sometimes more afraid of the great vacuum that would take its place. I can completely identify myself with what Kenneth Boulding wrote in **Arms Control, Disarmament and National Security**:

'The economic consequences of arms control are perhaps the easiest to trace of all the consequences for the social system. The impact of arms control on the other institutions and patterns of behaviour in society may eventually be even more significant, but we have hardly begun to think about these deeper implications. Nevertheless they exist — for religion, for family life, for ethics, for art, for culture in all its many dimensions, and for politics. This is true because arms control is the beginning of a great revolution in human affairs. It may look like an attempt to get national security cheap, or to safeguard the institution of limited war, or to prevent a nuclear holocaust — and it is all these things. However, arms control is only the beginning of a process of evolution of social institutions which leads to the abolition of war and the establishment of the institutions of permanent peace, even though we cannot now foretell in detail what these will be. A spectre is haunting the chancelleries and the general staffs, more frightening perhaps than that which Karl Marx invoked in 1848; it is the spectre of Peace — that drab girl with the olive-branch corsage whom no red-blooded American (or Russian) could conceivably warm up to. She haunts us because we cannot go back to Napoleon, or to Lee, or even to MacArthur . . . We are, however, totally unprepared for peace. We have never had peace, and it may be forced upon us before we really want it. One can only, in the spirit of Newton's "opticks", raise some queries. What for instance, can hold society together in the absence of an external threat? What are the institutions which can embody "conflict control" — that general social system of which arms control is only a special case? How do we catch the disintegrating, dynamic processes in society — the epidemics of hatred, the infectious images of falsehood, the powerful symbols which lead to destruction — and stop them, by education, by quarantine, by counter-eloquence, before they spread too far?

'More difficult perhaps, how do we prevent boredom? How do we preserve danger, excitement and a sense of high purpose? How do we deal with sadism and masochism and feminism, the strut and the swagger, the cringe and the death-wish? How do we release people from the crippling binds of ambivalence and release their creative potential? How do we raise children in a warless world? What kind of ethic do we inculcate? And what are our defences against its corruption? What rituals shall we have and what heroes? How can we prevent the corrupting influence of wealth, luxury, and the treacherous ability to satisfy the flesh? Peace, it is clear, insinuates her soft fingers into every nerve of life. We have dreamed of Utopia and secretly been thankful that it is only a dream. Now we are going to be compelled to think about it, and think hard and long. For we may be forced into it by the absence of any alternative but doomsday.'

H.V. It seems to me that people are asking these questions less and less, rather than more and more.

E.R. My own book on the subject, **Problems and Perspectives of a Disarmed World**, does not try to give teachers a Utopian image of a disarmed world, but to provide them with information on which to base their own decisions, and to suggest what their main tasks would be in such a world. My symbol for the people's subconscious or unconscious fears of a disarmed world is what is called 'Platzangst' in German — the fear of open spaces or agarophobia.

M.M. Which of the important questions raised by Kenneth Boulding should teachers think about first?

E.R. Well, of course the first objection will in most cases be 'How can we defend ourselves if we have no weapons?'

H.V. This is assuming that there is some need for national defence, before we have a world government, for example?

E.R. Yes, in the minds of most people. In my booklet **Siege Ohne Waffen** — 'Victories without Arms' — I gave a number of historical examples of these. There are more of them in the history of mankind than is generally known. Gene Sharp, an American who has been studying this subject in Oslo, London and elsewhere, wrote an article on it in the New Era, December 1961.

This is what I would ask a young teacher: does he know anything about historical examples of *creative* solutions of conflict.

H.V. Do you mean the kind of non-violent solution which Ghandi practised and which some of us expected from Nehru, for example? I think one great difficulty for my generation is that we were brought up to feel that the 1939 war, which dominated our childhood, was absolutely necessary — that there was no other way at that time *but* armed conflict. Instead of beginning our lives in peace, we started off in the middle of what we felt was a 'just' war, and consequently it is terribly difficult to eradicate the idea that war *can* be just. Although so many of us are interested in ways of solving international conflict without arms,

we are uncertain that this can always succeed, and so we feel that, rather than make dogmatic assertions, we must judge on the facts at the time. Perhaps the trouble is that we have reached the point now where we must take one definite moral line or another — a supreme turning point where all previous 'facts' make no difference, and where we must simply decide whether in future we are going to adopt non-violent solutions, or not.

E.R. In German, 'Gewalt' means merely *physical* force, and the negative is perhaps clearer in the English language — non-violence — which in Ghandi's sense means that you do not violate your adversary **in** *any* way, physically or spiritually or mentally. Nansen, with whom I was able to co-operate in the 'twenties, practised this principle in 1905 when Norway and Sweden separated. He was not a politician, but he was the most respected man in Norway, and he pointed out that if Swedes and Norwegians were to be friends in the future, neither side must violate the other or demean itself. And so they came to a peaceful solution, though war had seemed to everyone to be inevitable.

M.M. What worries me is that those preaching Nansen's doctrine (which basically involves respecting both one's own and one's adversary's personalities) don't take sufficiently into account the *whole* personality, which includes the aggressive instinct. This must have an outlet somewhere, though it may well be a constructive and not purely destructive outlet, and I doubt if pacifists always realize how strong it is, or allow for it adequately in any suggestions they make.

E.R. The Swiss psychologist, Pierre Bovet, wrote a book after the first world war, **L'Instinct Combatif**,* translated into English by J. Greig in 1923 under the title **The Fighting Instinct** in which he showed, following William James, that what is usually considered to be a combative instinct is the 'élan vital' which can and should be linked to positive aims. He argues that modern educational ideas and 'education for peace' are in conformity, so that if you really put modern educational ideas (such as those of the N.E.F. and other bodies) into practice, there is no need for any special 'education for peace' or for dogmatic pacifist teaching. Nevertheless, the problem, as I said before, arises, 'what will the young people brought up on these lines do, if they are faced with the world as it is today?' And how can they be helped to build up this world community we hope for?

H.V. This is surely part of the general sense of frustration and disillusionment in international life, which most young people feel. I am sure it accounts for a great deal of their interest in disarmament. They search for idealism and don't find it in the political world — or in the adult world generally — because political problems seem to be approached, not in an idealistic spirit, but cynically, if not hopelessly. This seems to us typified in the difference between the League of Nations (and all the excitement and optimism linked with that in the early days), and the United Nations, so often criticised: this certainly disillusions the young. Young People — William James makes this point — surely want rather to test themselves in situations of danger, to sacrifice themselves and to pit themselves against extreme odds, not to fight. The American Peace Corps, whatever its disadvantages, shows I feel an admirable awareness at Government level of this need of youth, and it does relate the two worlds of education and politics. Young men go to the developing countries and try to make real contributions to the problems there, to use their skills in the service of mankind. It seems to me there is great hope in that kind of international work, which makes people aware of the immensity of practical problems which need solving, such problems as famine and over-population. Do you think the N.E.F. is going to move in any radically new directions — on these lines — in the next ten years or so?

E.R. I should be very glad if this were to happen. From the very beginning, the N.E.F. has been a pioneer movement, and a new start of this kind would be in line with its original aims and impetus.

M.M. I think there is an immense amount of new enthusiasm, but it is largely undirected as yet, and one of the reasons for talking to people like yourself, Elisabeth, is to help us to decide in which direction we *are* going. Where do we start? I am sure that what Hugh said is true, that we must harness this youthful enthusiasm, with its partial awareness. Youth may not be aware yet of the problems that real disarmament would bring, but it is largely aware of the need to achieve a peaceful world

* Reprinted, 1962, (Delachand et Niestlé, Lausanne.)

before anything very constructive can be done. Can you suggest what questions we should be exploring now?

E.R. Have you followed the discussions and results of the Pugwash Scientists' Conference on Education in London, September 1962, with Julian Huxley present among others? Their conclusions were, I thought, encouraging.

M.M. The N.E.F. is at present in touch with Pugwash Scientists, in the hope that the two organizations may at some point meet.

H.V. I wonder how far it is possible to carry into practical education the sense of international understanding that has begun to emerge from the Pugwash conferences.

E.R. The UNESCO Institute of Education in Hamburg, as you probably know, held an international conference fairly recently on 'Education for International Understanding': the Russians took part, and the Czechs and the Poles, among others. And last year Kenneth Boulding conducted a seminar of young Americans and young Russians in America. These are beginnings.

M.M. I think I am dubious of the value of these conferences on an international scale or at high levels, because so much of what the delegates say must inevitably be mere propaganda. It seems to me that probably the N.E.F.'s greatest likelihood of success is among the ground roots, permeating upwards: the real pressure must come from below.

E.R. I am a strong believer in individuals starting something which later may be accepted by groups and nations. The N.E.F. is already extending its activities to Africa and Asia in this way, through members like Joseph Lauwerys and James Hemming, and others from many countries going from their own universities and colleges to lecture or advise. We need more of this. The N.E.F., as Beatrice Ensor has always underlined, wishes to spread an attitude rather than any particular method.

M.M. What other questions do you want the young to ask themselves, after they have made themselves aware of the history of creative solutions of conflict — 'Siege ohne Waffen'?

E.R. It is important that they should understand the implications of what Philip Noel-Baker has said (for example, in his book **The Arms Race**) — that those who work for a disarmed world are the realists, and those who still believe in national security through armaments are the romantics. He pointed out that disarmament becomes progressively more difficult from year to year, and that in five to ten years (and he was writing in 1958 — five years ago!) it might no longer be possible. This is largely because weapons are obsolete before they leave the factory, as Hermann Kahn in **On Thermonuclear War** and **Thinking about the Unthinkable** has also pointed out in the last few years. This is a warning, not an argument in favour of resignation. If the right atmosphere, psychologically and educationally, is

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created now, Noel-Baker believes that total disarmament is possible. But if we fail in this, sooner or later it is inevitable that, perhaps by accident, the warhead will be detached. Let me quote again, this time from the report of the scientific pre-conference of the World Federation for Mental Health, 1961: 'A major hope in an otherwise perilous world situation is that it is now becoming widely realised that, not only is every country of the world dependent on all other countries for sheer survival, but that each single country is the keeper of the safety of all and especially of the children of all other nations.' Violence is literally in the air, so long as planes with bombs cross the space over our heads. I only wonder that adolescents, for example, are not more violent than they are.

M.M. Would you like finally to say something, Elisabeth, about the need for us to adjust our values to the machine age, so that we may prevent the machines from taking over the control from us?

E.R. This is so enormous and all-embracing a problem that I can only mention just that one aspect which most pre-occupies me — the slow strangling of our sympathetic imagination for our neighbour's fate. I take Eichmann and Eatherly as the two extreme types; Eichmann the example of what Richard Hauser calls 'social ignorance', of the human being in whom imagination and sympathy with others is destroyed by the mechanization of life in general; Eatherly who pushed the button for Hiroshima's destruction without realizing until afterwards just what he was doing. His subsequent distress was not recognized as the result of well-founded guilt, but labelled a 'complex', as though man could justifiably dissociate himself from the results of what the machine demanded of him. As one American journalist commented — what a world in which only 'mentally disturbed' people speak like Eatherley, happy only in that at least the mentally disturbed can speak like that!

One of the main tasks for education today is surely to revive this feeling of compassion, this sympathy with the feelings of others. Machines could free the spiritual powers of man if the right use were made of them, but we have not yet reached that stage, and we are subdued by them. I hope this question will be discussed at the N.E.F. International Conference in Denmark in 1965.

H.V. How should the N.E.F. help young people to adjust themselves to increased leisure, which is one result of the machine-age, at least in industrialized countries? One gets acute problems with adolescents who leave school at fifteen, immediately earn as much as or more than their parents, and have few responsibilities but a great deal of spare time. Society is incredibly remiss about helping them to use their leisure in worthwhile ways, or even to feel that leisure has meaning or purpose.

E.R. I am always in favour of tackling problems at the roots, on the spot, and in this case in the young people's lives, in their actual experience. From there you can move onwards. This is what N.E.F. members do, in their schools (to take one example, in the comprehensive schools which Raymond King and others have struggled to create and then to improve), and in their lives, whether they are teaching, lecturing or discussing their work with others. New Era articles describe their attitudes and some of their very practical work. It is certainly true that schools and colleges which encourage young people to develop interests other than just their professional or vocational ones, will help to create whole, rather than limited, personalities. It is in any case of little use beginning merely with an abstract conception, with ideas cut and dried before-hand. In this, as in everything else we feel we must do, we must start with the actual problems themselves, here and everywhere.

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POSTSCRIPT
by the Rt. Hon. Philip Noel-Baker, M.P.

Dr. Elisabeth Rotten is 82 years old. She is troubled by failing eyesight. She suffers from acute neuralgic pains and other physical handicaps.

But she never ceases for a week or even a day her work for world disarmament. She travels to all corners of Europe, to attend conferences, to lecture in schools, colleges and universities; she writes articles of great persuasive power; she arranges the publication and distribution of articles by other people; she has secured constructive discussion of the armaments problem by many large organizations whose activity is related to or affected by the danger of war.

She has thus made a greater contribution to the international movement for world disarmament under international control than perhaps anybody else in the world. We may hope that many others will be stimulated by her example to undertake similar devoted work and thus create the public opinion by which alone a practical result will in the end be achieved.

POSTSCRIPT
by Yehudi Menuhin

The Swiss psychologist Pierre Bovet, referred to by Elisabeth Rotten, seems to me to have defined the problem together with its solution — by stressing that the combative instinct, i.e. the instinct for individual and group affirmation, is synonymous with the most fundamental life-force expressed in the arts, sciences, philosophies and religions.

There need be no fear of boredom, space or void in the event of 'peace', i.e. disarmament — for it will take all our powers of thought and imagination, and all our energies to achieve such peace. The new truth must surely shift the emphasis to the next and broader stage where survival, security and achievement on the highest level are not at the expense of others but rather to be realized only together with others, for the simple reason that any unilateral victory is increasingly unlikely.

In this push-button age, it is war that is surrender and not the struggle for peace. Just as a medieval tournament would be unthinkable if each protagonist specialized unfailingly in damaging a particular vital organ in his opponent's anatomy, so is it equally impossible in modern warfare for either side to gamble on victory.

It is the crouching behind one's armaments that encourages boredom and anxiety. But the struggle to keep open lines of understanding and mutual help — for the right of all to dignity and self-expression — for the guidance and containment of the potentially violent, eruptive and impatient — this is the most difficult and challenging task yet to confront humanity.

For this, a restored and renovated morality, a modern conception of God and infinity, of life and death, beyond the doctrines of even free capitalist societies and beyond the dogma of class warfare — are essential.

Report on the Conference on International Understanding

M. T. Vyas, India.

The problem of human relationship is gripping the world in an age which is steadily and increasingly becoming international. The basic problem is man's relation to man. Despite ages of living together, man has yet to learn to live with man. Time was when the parochial interest of his own home and village served him well. But with the expansion of his environment, man's interests have become wider; hence it becomes necessary for him to rise above the mental restrictions of his local surroundings. The basic roots of his attitude have to find a wider soil. Nationality, race, religion, caste and creed are to be viewed in larger perspective. How best to help man to do this is the problem before educators all around the world.

Any project therefore, that aims at improving man's relation with man, at all levels — the caste, the community, nation or race — helps to solve this problem, and any follow-up programme for deeper understanding between a set of nations is an aid to the educator for wider understanding among the nations of the world. Indeed, a project on

international understanding is an all-embracing one, and inter-community and/or inter-regional living, particularly in a sub-continent like ours in India is an integral part of the project. In this connection, it is appropriate to remember that understanding among peoples involves understanding 'the self' in order to understand others, and while trying to understand others, a deeper understanding of the the self may evolve. Here 'the self' may well mean a group, a community, a religion, a region or a state.

The problem of mutual understanding may be complex, but it is the job of the educator to create a climate which can forward the solution. Indeed, he has to instil into young minds an attitude of healthy approach, so that the man of tomorrow may live at peace with man and may not separate himself from mankind.

Very laudable efforts in this direction were made by the New York University seminar which held a Conference on 'Deepening the Understanding of the Indian and American peoples' (as a part of international understanding) at Delhi from 7th to 11th January, 1963.

The purpose of the Conference was to increase the understanding of the peoples of India and U.S.A., through education in schools and colleges. In the larger sense, the conference was concerned with how understanding between all peoples can be deepened through education.

The Conference itself was concerned with objectives such as:

(a) a deeper understanding of the peoples of India by means of studies in American schools and colleges;

(b) a deeper understanding of the peoples of the United States by means of studies in the schools and colleges of India;

(c) a better knowledge of how international understanding among all peoples can be advanced through educational institutions;

(d) the creation of curriculum outlines, studies, annotated bibliographies, and activities toward the above aims.

The total programme of the New York University Seminar included:

(a) a three months' preparatory seminar at New York University;

(b) travel and consultations in India;

(c) the International Education Conference in New Delhi;

(d) sub-conferences and seminar meetings in Bombay, Benaras and Madras;

(e) a three months' post-seminar meeting at New York University.

The New York University Seminar selected teachers, professors and special consultants, forty in all, with Professor Frederick L. Redefer as the Director. They came to India to gain first hand knowledge about India by visiting well-known educational centres and places of culture. Forty educationists from all over India were invited to participate in the Conference, and the New York University Seminar met all their expenses — travelling, board and lodging.

The Conference was devoted to a sharing of experience and concerns, between teachers in India and the United States. It discussed in small groups various problems concerning the creation of curriculum outlines, the teaching of various subjects and cultural activities, in the light of international understanding. All the participants felt that the free and friendly discussions were very helpful in promoting understanding of various problems of both the countries. Our Vice-President, Dr. Zakir Hussein; our Prime Minister, Pandit Jawaharlal Nehru; our minister for Education, Dr. Shrimali; and Prof. Humayun Kabir, Minister for Scientific Research and Cultural Affairs, addressed the conference and held receptions.

The Conference and the Seminars were organized by a co-operating committee appointed by the New York University Seminar consisting of educationists from all over India.

As a result of this conference, we in India have evolved a 'Follow-up Project' on International Understanding in which several progressive experimental schools from all over India are participating. We mention gratefully that the New York University has taken a lead in this matter and is helping us in promoting the project by offering suitable books, teaching aids, and other materials on U.S.A. The New Education Fellowship, India, has been entrusted with this follow-up work with a grant of Rs. 5000/- from the New York University, to which the New Education Fellowship itself has added another Rs. 5000/-.

When Man meets Man

Frederick L. Redefer
Professor of Education, New York University

In January 1963, forty American teachers visited India. This is not unusual news because many people travel to India every day in the year. Nor is the fact that forty teachers went to India an unusual event. These were forty classroom teachers from schools in the metropolitan area of New York, but what happened to them individually is newsworthy because not everyone who goes to India experiences the internal changes that took place among the members of the New York University Seminar on India. Among all the travellers to India, reactions differ. Some learn little about India and the Indian people and see them only from the window of their hotel. Some are repulsed and leave by the next plane. Some stay. But how many visitors learn more about themselves? How many come away different persons?

If there was anything unique about this Seminar it was the impact it had on those who participated. At a recent meeting, one member summarized her experience as follows:

'We went to India to try and see the Indian people and culture with Indian eyes. We tried and partially succeeded. But what happened was that each of us came away from this experience having looked within himself more deeply. Each of us understood himself better. As he understood himself in deeper ways, he understood India more deeply. In this process he discovered what could happen when man meets man.'

Another member wrote:

'We dropped all thoughts of Western solutions for the problems of India. We found ourselves thinking of their problems as our common problems. I can't help thinking of the statement made in the fall that no one of us should go to India unless we were prepared to face a change within ourselves. As time goes on, this statement has more and more meaning for me. I am not the same, I never can be.'

At the last meeting of the post-India seminar, the group found they had no ready answer for the question raised by Kusam Nair, the author of **Blossoms in the Dust.** Mrs. Nair described the many Indian villages where she had lived and said that educators had not solved the critical problem in India of getting people to change voluntarily their old traditional ways of doing things, though the future welfare of India depends on accepting and learning new ways. She asked the seminar, 'How do you get people to accept and change their behaviour?'

The seminar had no ready answer because, if there had been a ready answer, then the racial troubles in the Western world would have passed away decades ago through the efforts of teachers.

What contributed to this impact of India on the members of the Seminar? Was it India — if so, why does it not happen to all who travel there? Was it the Indian N.E.F. members who contributed so much to the planning of the seminar and who shared our living and thoughts about common problems? What alchemy produced these changes in teachers, and could it ever happen again to another group? If a report on the New York University Seminar on India were shared with others, perhaps what happened could be repeated and infuse international meetings that would make them effective means to usher in a new world.

The New York University Seminar on India was a 'once-in-a-lifetime' project. Many things came together by design, by planning and by chance, that re-enforced the idea behind this Seminar. The State Department of the United States supported the project financially, so that the travelling and living expenses of the American participants involved no personal contribution. The State Department also furnished funds so that the travelling and living expenses of forty Indian educators who met with the seminar for a week in Old Delhi were reimbursed. The government grant also provided a small sum to aid the New Education Fellowship Indian group in planning the Delhi meetings and in carrying out a post-conference program in India. There is no question that this financial support made the execution of this Seminar easier, but such support does not wholly account for the results. Other groups are financed by grants and fellowships and do not necessarily have the same impact.

The forty American teachers were a selected group — chosen by the cooperating schools and colleges as staff members qualified to profit from this experience and to bring back to the education of young people a concern for India and Asian studies.

They were not experts on India or Asia. Only a few had ever studied about India. Only two had travelled to Asia and only three now included Asian content materials in their teaching. Their Boards of Education, School Trustees, and college administrators made it possible for them to be away from their duties during the entire month of January without any financial loss to the participants and with their duties covered by provided substitutes. They also made it possible for seminar members to meet during the fall months to prepare for this project and, during the spring months, to build upon it. This was a unique feature. While **administrators** sometimes travel to conferences with expenses paid by schools, practically all these seminar members were **classroom teachers.** Furthermore, this was an 'international' project and not one devoted to the improvement of reading, writing, or arithmetic. It was a fresh breeze for classroom teachers, indicating perhaps that new winds can be encouraged to blow.

During the fall, the seminar focused on preparation, on refocusing their eyesight for what they were preparing to see. They read avidly many books about India, its history, its culture, its religion. One book that helped them very much was **A Portrait of India** by Bradford Smith. He had just returned from three years at the Quaker Center in Old Delhi and his writing helped to open their eyes, to see beyond poverty, to see dust not as dirt, to accept the right of all things to live, to share the road with cows, chickens, pigs, children, bicycles and honking automobiles. Santha Rama Rau, Ambassador Lall and Srepati Chandra-sekhar, plus many others made them aware that only with different eyes and senses could India be understood. But this was still not India itself and never could be.

The seminar left New York City on Christmas evening and on the clear, cool morning of 27th December the forty teachers were greeted, as they stepped from the jet plane in Bombay, by M. T. Vyas, Director of The New Era School and Dr. Madhuri Shah, Chief Education Officer of the city schools. From that moment, days were full, hours too few, new experiences tumbled one over another. In the next five weeks they travelled across the north of India to Delhi, to Benaras, Calcutta, Darjeeling, Madras, Bangalore, and Mysore, and spent a few restful days in Ceylon. They visited the Alora and Ajunta Caves. They went to Agra for the Taj Mahal and to the pink city of Jaipur. They were entertained in the homes of the Vice President and the Prime Minister. They sang 'Lead Kindly Light' at the Rajghat of Gandhi. They were given a special concert of classical and contemporary music by the National Orchestra and a very special dance performance at Kalishetra. The artists of Delhi talked about art and artists one evening, and on another occasion at the Maiden's Hotel in Old Delhi the forty American and forty Indian teachers were joined for song, dance, and poetry by a group from the U.S.S.R. This evening ended by the group spontaneously joining hands and singing 'Auld Lang Syne.' Such warmth and good feeling does not happen every time that man meets man.

Such experiences are not unknown to others. Many who attended the New Education Fellowship meeting in Delhi in 1959 will recall similar happenings, so that these experiences in themselves cannot account for what happened to the members of this seminar.

Perhaps it was the spirit that permeated all the activities associated with this project — a spirit felt by Indians as well as Americans. It was a spirit of seeking, of reaching out to other people, the self of man meeting man. This was a seminar whose aim was to discover how man could understand man better — international understanding. It was true that the Americans sought to understand better and more deeply the Indian people and culture. It was true that the Indian educators who joined in seminars and discussion groups sought ways better to understand the American people. But India and America served mainly as concrete problems in the improvement of understanding between men. In dealing with concrete problems of understanding between religions, between races, between nationals, between classes, there was a seeking of those universals voiced by Tagore and others. There was the development of a trans-national approach to all problems, a developing awareness that the search for solutions unearths a universality of elements. Not vague sentimental universals, but basic human beatings of hearts that beat similarily and yet were expressed in diversity. It was this seeking that reached over mental images and barriers at breakfasts, lunches and dinners together. It was this discovery of man that broke down reserves between people, and made the whole conference in Delhi a unitary group in which distinctions melted in a

feeling for the universal in mankind.

Such statements about the conferring of Indian and American teachers sound vague and sentimental. The situation was not emotion charged. Teachers came and met teachers, came and met as fellow human beings. There were no status barriers within the groups. Sometimes they talked about schools, but pedagogical innovations and practices were not the focus of learning. Most of the time, they talked as one human being to another, discovering friends and very much discovering their inner selves.

It would be a mistake to assume that this was not an educational conference. It was certainly educative and the problems of teaching entered many discussions. Both Indian and American groups prepared exhibits of children's art work, of school materials, curriculum reports, book exhibits dealing with the interpretation of the American and Indian people. But in all these discussions there was the discovery that the problem of one group was the problem of the other. In discussions about the promotion of religious understanding one Indian educator confessed that she could talk more freely with her young people about Christianity and Judaism than she could discuss the differences between the many sects of Hinduism. Change the names of the religions and the American teachers confessed that faced with the same problem they had the same feeling. But since man must rise above the man-made barriers betwen men, they shared a problem in common for which neither Americans nor Indians had an easy answer. Both, however, desired to seek one.

The week's conference in Delhi, the regional meetings in Bombay, Benares, Madras — wherever the group travelled and met — there was the same seeking to find out how man can meet man. Perhaps this is one clue to why this seminar had such an educative impact. One Indian educator expressed it as follows:

'I cannot but recollect the happy days that I passed in your company in Delhi. All of you were like my near and dear ones. I especially cannot forget that night when the Russian friends were also present. That was a new experience to me — almost undreamt of!'

He was one of the teacher poet participants who spontaneously arose and in musical Bengali that few of us understood and yet understood quite well, recited his verses for all of us — Russians, Indians, Americans.

And yet another Indian wrote:

'All of us who were with the group have been touched immensely by the common understanding and feeling of unity and appreciation which Indian and American members felt for one another. I can only say that we have many groups visiting India from all over the world. We have met them jointly and individually but this was the first time that we had an intimacy and understanding and a feeling of fellowship for one another which was so deep and seems to have a long lasting impression.'

The trip to India ended 28th January, but both Indian and American participants are still hard at work. The Indian group has developed a definite follow-up program. The Americans are busy interpreting, if they can, what India and the Indian people mean to them. Both groups are concerned with what education can do to help man see man, to build that kind of a world in which man lives at peace with man.

What meaning has this conference for the New Education Fellowship? Perhaps international meetings should focus on the big themes of mankind, on peace and understanding. Perhaps the techniques, the focusing on children or teacher education, art or individual instruction inhibits teachers from knowing teachers, does not open the heart of one to the heart of another. Perhaps our conferences need to help us look within ourselves to see all mankind and to see in all mankind ourselves. In this day we need to learn quickly how man can meet man.

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School of Integrative Social Research

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Teaching Problems in African Schools in Southern Rhodesia

A. G. Dangarembga
Former Head of a mission central primary school, Southern Rhodesia.

The self-governing colony of S. Rhodesia has a population of almost four million people, more than three and a half million Africans and about a quarter of a million Europeans. It has two distinct educational systems, one catering for African and the other for European children. In the European system, education is free and compulsory up to about the age of fifteen. In the African system education is not compulsory: children pay school fees and there are not enough schools for all children of school-going age. The state spends more than £100 per child on European education but less than £10 per child on African education. There is nothing in common between the two systems save that from the 4th form, African and European children write the same public examinations. The administration of African education is wholly manned by European officers, many of whom had been teachers in schools for European children. About four per cent of the teachers in African schools are Europeans who work mainly in secondary schools and training colleges. On the other hand, European education is so racially exclusive that no single African teacher has ever been appointed to teach in a European school. This article deals with the African system which in 1961 cared for the educational needs of 551,247 children as aginst 52,891 in the European system during the same year.

In compliance with the principles enunciated in 1925 by the Colonial Secretary's Advisory Committee on Native Education, the provision of African education in S. Rhodesia is a joint responsibility of the government and the missionary societies. In fact, the principles outlined in 1925 merely served to confirm a practice that had already been established at the turn of the century. As in many other colonies, missionaries had been the first to engage in educational activity among the native people, first without any government aid and then with only a meagre state subsidy. Although today the state provides and controls all schools in urban areas, the major part of African education is still borne by missionaries who continue to educate over 90 per cent. of African school children in the rural areas of the country.

A visitor to S. Rhodesia is bound to be highly impressed with the number and quality of educational facilities in the urban areas. For here modern school buildings have been constructed and classrooms are spacious and well ventilated. Storage space is ample, good desks of the correct size are provided and teaching aids are plentiful. Children are provided with text books, stationery and all that they need in the classroom. Apart from a sports fee of five shillings per child and the provision of school uniforms, the urban dweller pays nothing more for the education of his children. This is because education in urban areas, being state provided, is free though not compulsory.

But these privileges are enjoyed by less than 10 per cent of the total school population of African children. Out in the village schools, where over 90 per cent of the country's African children are educated, the picture is totally different. Buildings are simple and old, often ill ventilated and poorly lit, with walls made of sun-baked bricks, roofs consisting of grass thatch and floors made of beaten earth and smeared with cow dung. In most cases accommodation for teachers is no better. At some schools, however, one or two newer classroom blocks with glass windows, corrugated iron roofs and cement floors may relieve this impression of drabness, while at the same time another building may be in the process of construction. In some of the classrooms there may be no furniture other than a wooden bench, and children use their laps to support their books when they write or use the bench as a desk and write from a kneeling position. In some classrooms, desks may be too high for the younger children who have to stand when they write.

Conditions such as these — in which the majority of the children are educated, are far from being ideal for effective learning: they dishearten teachers and adversely affect classroom teaching. New teachers often find their enthusiasm dampened and some of them try to find work in urban schools where conditions are more auspicious. But many realize that the rural conditions constitute a challenge which they soon accept. They begin to see their role as consisting not merely in imparting knowledge and skills to children, but also in working with the

community to improve the facilities and amenities of the school.

The erection of school buildings in the villages is the responsibility of the community. If they want education for their children, the villagers must provide the buildings and contribute towards the cost of school furniture. Through the different churches the government pays the salary of the teachers as well as a travelling grant for school supervisors. Everything else is provided by the community. Because African reserves are for the most part poverty-stricken areas, many villagers strive to raise through school fees and fixed contributions just enough money to purchase building materials and undertake the erection of the school buildings themselves.

The school teacher finds himself involved in all the fund-raising activities which the school committee may embark upon. His help and advice are sought, and often he finds himself discharging the duties of the committee's secretary as well as playing an advisory role to the committee's chairman. He is called upon to explain the needs of the school to the community and when the money is collected he works hand in hand with the missionary school manager in ordering the necessary building materials and other school supplies. Inevitably the teacher finds himself the essential middle-man between the community and the school authorities. All this he has to do in addition to his normal classroom duties. In fact, the effectiveness of the teacher's activity in this field can often be gauged by the material progress of his school. Thus the teacher's work in the village schools can be very arduous and disheartening and, at the same time, most satisfying and rewarding.

Most of the rural schools are very poorly provided with teaching materials. There are hardly any pictures, charts, maps and other essential teaching aids. The text books are for the most part dull and uninteresting, often dealing with unsuitable topics. The classrooms are almost bare and contain nothing that would induce a child to want to learn. They are the very opposite of such attractively furnished classrooms as one would find in, for example, the schools of the Middlesex Education Authority in England. There are no libraries from which children can borrow story and other books. The only books the child knows are the English, Arithmetic and vernacular text books which the child has bought and which he carries with him to and from school. There are no television or radio programmes. Indeed, the shortage of teaching materials is one of the serious problems that confronts the village school teacher. He knows the value of visual materials in teaching and spends many of his free hours making charts, maps and diagrams to illustrate his lessons, but these have their quantitative as well as qualitative limitations.

There is a burning desire for education among the Africans of S. Rhodesia. Education is the one thing that they have put on a pedestal and are determined to fight for. It is seen as an escape route from a life of toil, want and poverty in the rural areas, to one of relative ease and comfort in salaried jobs in industry and commerce, and in the professions. The driving ambition of every parent is to give his sons and daughters an education which will qualify them for these salaried jobs, and he is prepared to sacrifice all to achieve that ambition.

Thus, although education is not compulsory, schools are full to overflowing and teachers are confronted with the problems of over-crowding and large classes. Regulation lays down a maximum number of 45 children per class in these rural schools, but often this figure is exceeded, and where the teacher has to handle two classes the strain on him can be considerable. Though the children are very eager to learn, many of them have no breakfast at home, and as the day wears on their attention may begin to flag and concentration to weaken; but they go on learning as much as they can until the school day is over.

When children have completed the first five years of the primary course, they leave their villages for mission boarding houses where they complete the last three years of the eight-year primary course. The number of upper primary schools is very small and although some are springing up at selected places in the rural schools, the demand for them far outstrips the supply. For example, only 41 per cent of children who completed Standard 3 (5th grade) in 1960 in the village schools could be found places in Standard 4 (6th grade) in 1961.

The bottleneck that exists at Standard 4 level causes bitter frustration and discontent among parents, and creates trouble for the teacher. The prospect of

keeping a child at home in a highly competitive world in which one's competitive capacity can only be raised by education, is indeed unbearably heart-rending. And so the teacher becomes the target of endless calls from desperate parents who want to know why their children have not been accepted in Standard 4. They ask for good recommendations, so that armed with these they may scour the country in search of school places. The big school hunt begins, and children travel many miles on foot, on bicycles, by bus, by train in search of school vacancies.

A few of these children may have their efforts rewarded if they happen to be accepted (to replace drop-outs) in one school or another. In despair some of them give up schooling altogether. But many of the 59 per cent. return to their village schools and request to repeat Standard 3. For where else can children of 11 to 12 years of age go? What else can they do at this age with only five years of primary education? Repeating the grade is only a partial solution, a very poor and lame one at that. It at once creates fresh problems for the teacher who has to handle a much larger class consisting of two groups of children at different levels of understanding and emotional maturity.

University of Bristol . Department of Education
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ADVANCED COURSE
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This senior one-year training is a generic course in which experienced staff from various types of residential work with children and young people study together. It is designed for those wishing to improve their qualification for posts of responsibility in places such as approved schools, boarding schools and homes for maladjusted children or children with other handicaps, children's homes, and reception and remand centres.

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Details and application forms are obtainable from the Secretary, Central Training Council in Child Care (W11), Home Office, Thames House South, Millbank, London S.W.1. Closing date for applications 29th February, 1964.

Most of the teachers in the rural schools have had only eight years of primary education plus two years of professional training. Because of their low academic level, their professional training largely consists in learning to handle the actual work they will teach in the classroom. They are familiarized with the contents of the text books which they will use and thoroughly drilled in the methods of teaching them. This type of training has had some unfortunate results, for it has tended to foster an uncritical attitude of mind among teachers, and to cripple initiative. Teachers tend to think too little about ways of adapting the lesson to the child's level of ability, and too rarely it occurs to them to question the relevance to children's needs of the material contained in the text book. The text book writer is usually regarded as infallible and omniscient and all that he writes must be learned by every one of his children. Thus in an unstreamed class of 45 children one would find all children doing the same exercise and being expected to cover the same amount of work. The educational principle that the child should proceed at a rate determined by his capacity is disregarded.

This passive state of mind is reinforced by the use of the very comprehensive teacher's guide book which accompanies the English and Arithmetic books and outlines the procedure the teacher should follow in presenting a lesson. The guide books are very helpful if used intelligently only as a guide. But when they have to be followed to the letter as some school inspectors are inclined to insist, their use becomes detrimental to the interests and needs of many children. For to think that 45 children can respond favourably and uniformly to a specified form of presentation is but a denial of the existence of individual differences in children. The teacher who is required to follow the guide book 'parrot-like' can never develop an independent professional outlook. He cannot build up confidence in himself and in his judgement, and his work lacks the dynamism that is inspired by a critical, enquiring and questioning attitude of mind. This problem can be more fully appreciated when it is realized that both the text books and the syllabuses are prescribed by the government.

Adherence to the content of the text book has hampered any serious attempt to exploit the possibilities of the environment, to develop the intellectual capacities of the children and enrich

their educational experience. Teachers, parents and children alike all believe that the environment contains nothing of educational value. The adventurous teacher who takes his children out for local observation in Geography lessons risks a parental charge of wasting children's time. Thus the rocks, the streams, the forests, the habits of birds, reptiles and animals, which form such an important part of the child's environment, are for the most part left uninvestigated.

Some of those fundamental principles relating to the adaptation of the content and techniques of education to the local environment and local needs, are just beginning to be implemented now, more than forty years since they were first cogently advocated by the Phelps-Stokes Commissions of 1919 and 1924. In Great Britain one may find schools in the same education authority using different text books. In S. Rhodesia one will in most cases find the same text book in use in all schools scattered over more than 150,000 square miles of land. In recent years the Ministry of African Education has done some creditable work in producing more up-to-date text books, but much still remains to be done in relating the content of education more closely to the environment and experiences of children, so that learning may be more meaningful to them.

One of the most urgent needs in the rural schools is for professional supervision of school work. Since these schools are controlled by missionary societies, supervision is also provided by them. Usually supervisory duties are assigned to clerical personnel who have hardly any training in teaching or classroom work. Hence the professional assistance many of them can offer is almost nil. And yet in view of their limited academic and professional training and of their isolation in far flung rural areas where there are no libraries and where cultural influences are virtually non-existent, the teachers in the village schools have the greatest need for supervision by professional people who can help them with their classroom work and expose them to new ideas and techniques of teaching. The want of professional supervision and the absence of any systematic scheme of in-service training are serious causes of professional ossification among many teachers and have adverse effects on teaching standards.

The Ministry of Education makes provision for inspection of schools. But the value of these inspections is minimized by two main factors. Firstly, inspections of village schools are few and far between. It is not uncommon for a school to carry on for up to four years without any inspector from the Ministry. Secondly, inspectoral visits are always brief and hurried, and inspectors never seem to have sufficient time to sit down and find out the root of the problems and difficulties confronting teachers so as to give them the necessary help. The fact that these inspectors are Europeans (there is only one African inspector, appointed in 1962) also tends to reduce the value and effectiveness of inspection. For in many cases both teachers and children fear these inspectors, who are rarely looked upon as friends coming to give help and advice, but as unwelcome critics coming to find faults. Inspectors who are regarded in this light can never establish between themselves and the teachers that rapport which is so necessary if inspection of schools is to be of maximum value.

The need in the rural schools in S. Rhodesia is not so much for more regular inspection as for professional supervision. Because of the financial implications involved, the Ministry has shirked this vital responsibility of school supervision and has thereby sacrificed professional efficiency on the altar of economy. Sooner or later school supervision will have to pass into the hands of the state, and the sooner this is done, the better for African education and for all concerned.

Gossamers and Anchors

A Series of Recorded Discussions with young teachers

FOREWORD

The discussions which follow took place between myself, the Deputy Headmistress and six young teachers straight from College, all of whom joined the Staff in September 1962.

All those schools which regularly welcome new trainees to their staffs will be aware of the problems, both personal and professional, that have to be faced when an annual reshuffle of staff takes place.

The period of settling in, and the subsequent time of adjustment, though perhaps acute for the newcomers, presents problems also to the established staff, upon whom devolves the responsibility of sharing experience and rendering help in positive and acceptable ways.

Such problems are also perennial for heads of schools, and as always, I found myself last term wondering how best I could give help without taking away authority. I decided that in addition to the more obvious ways, I must first make it possible to know what the problems were. I suggested that we had regular discussions and that for our own purposes these should be recorded. The idea was to take up any day-to-day problems that new teachers might expect to find in their first jobs. At the same time I hoped that we would find a meeting ground of ideas and experiences, and that by such sharing we might all be enriched.

The first discussion was recorded exactly a week after term had started so it is primarily a record of first impressions. But I think it is also possible to see that each of these young teachers, keenly alive to the challenges they face, have, like all of us, brought with them to their first posts a carry over of attitudes and ideas, both from their own schooldays and from their training colleges. There is always a legacy and we do well to recognize it. This is a necessary step in acquiring a liberal education in which, as Thomas Huxley suggests, we may 'spin the gossamers and forge the anchors of the mind.'

Grace Eldridge, Headmistress.

DISCUSSION 1. AUTUMN 1963.

H.M.=Headmistress
D.M.=Deputy Head

H.M.—I thought it might be helpful to us as a group to say what our first impressions were. I would like to hear from each of you in turn. Tell me what the first impact was.

Miss H.—I was impressed with the children's behaviour. It is very orderly in most places as far as I can see — in the corridors and in the dining-room particularly. It hasn't been nearly so orderly in the schools I have been in before.

H.M.—What about you Miss M.?

Miss M—It is the attitude of the children. They are very wary to newcomers.

H.M.—Cautious?

Miss M.—Yes, very cautious.

H.M.—So for you it was the attitude of the children towards you as a person?

Miss M.—Yes.

Miss C.—It is the school in general — the whole organization of it. I read the Policy Book before I came, and I was amazed how smoothly it ran. Everybody knows what everybody else is doing. The children know when they are going to the Hall, to the Gym: they know where they should be and when.

H.M.—What about you, Miss W.?

Miss W.—I think it is the enthusiasm. I find the children very lively, rather inclined to be talkative at times, but very enthusiastic and keen. I think the staff are as well. I think the atmosphere in the staff room is impressive — more so than any other school I've been in. I've always been wary of girls' schools — I've heard such a lot about them.

Miss S.—I would like to second that. Everyone is very enthusiastic, and the children seem to work hard and have a good attitude.

Miss Cr.—My first impression is totally different. I've come from the South, and the first thing I noticed was the difference in the way the children speak. Also the fact that not all of them wear school uniform. To me it is a bit confusing, but I think in a way you can tell the children's personalities a little more from what they do wear. You can judge the sort of children they are from their appearance, and the background they come from. But it is difficult to understand what they are saying.

Miss S.—I find it difficult and I only live about 40 miles away.

Miss H.—I find it difficult and I live here . . .

D.H.—You soon get used to it. Once you get used to the short 'A' sound and the missing out of certain words from sentences. They 'go swimming' for instance, or 'go school'. They don't go **to** anywhere.

Miss W.—I find they use a lot of slang. They can't speak correctly, not even in an English lesson. They don't speak in sentences. It's just odd words they manage to put together in some way.

Miss M.—What I like about them is that they don't just accept things. They ask questions — they want to know why we do certain things.

H.M.—Have you an example of this?

Miss M.—Yes, in maths we were constructing an angle of 90°. They told me first of all that it is 60° + 30° and that you have to bisect a 60° to get 30°. Then you add the 30° to the 60° to get 90°. They knew what they were doing, and they could see why.

Miss C.—They are quite willing to talk, aren't they, even to newcomers.

H.M.—Coming back to an earlier point — if they are eager and enthusiastic and ready to speak, in what way would you say they are cautious?

Miss M.—In their attitude towards you as a person. As a teacher they accept you, but as a person they are wondering what you are really, what you are thinking, who you are going to pounce on next. They wonder what you are going to do if they carry on talking when you say 'no talking'. They wait — they always wait to see what is going to happen.

H.M.—But caution is an attitude, a relationship between two persons. If you describe a child's attitude towards you you are also describing your own attitude towards the child or situation. Possibly then, if you say the children are cautious, this means that you are cautious also. Would you agree?

Several members—Yes.

Miss H.—I think you find this in every job. You are always a bit wary at first. You do your job, but until you get the feel of it you are a bit cautious.

H.M.—It is intelligent, isn't it, to be a little cautious in these circumstances?

Miss W.—Yes, you must be prepared for the unexpected, and you are not if you are not cautious.

H.M.—Well, that was by way of an introduction and a general impression. Now I wonder if we can take up any particular points that you would like to discuss — anything that has happened to you or any particular problem you would like to talk about.

Miss S.—Some of the 4th years are rather difficult to handle. Some of them tend to be insolent and to answer you back. You have got to be ready with an answer for them.

H.M.—Who else has 4th years? What are your impressions of them?

Miss C.—They try you out. I teach them needlework, and I find that they will see whether they can refuse to do anything. You have to be very firm and tell them that unless they do choose, they will have to make something for the school. If you tell them this, they change their minds rather quickly, because they know that they are not going to benefit from it personally, at least, not in a way that they would understand.

H.M.—And you have found that this is the answer so far with the groups you have had?

Miss C.—Yes. I've had one or two who have said 'I am not going to do this or that', and I have said 'Then you will have to finish the first years' aprons' — and by the end of the lesson, most of them have made up their minds what they are going to do.

Miss H.—I take them for History, and I was told that quite a lot of them are not particularly interested or thrilled by History lessons. I think you must make them as interesting as possible, but you must definitely be firm with the class. I don't think I'm being too strict, not at first with

these 4th years. I give them plenty to do and plenty to occupy them.

Miss W.—I find that in music they are not always interested, the 4th years, so I started them off with a topic straight away, and let them choose between 3 or 4 subjects.

H.M.—What were your topics?

Miss W.—I discussed different aspects of music — jazz, modern music and different forms of modern music, especially 'pop' music in which they are particularly interested. I got them into groups and each group now has its own job to do, and they are very good — hardly any trouble at all.

H.M.—So really, within the whole unit you were allowing some freedom of choice, but with certain restrictions?

Miss W.—Yes.

D.H.—We have found that this is a method of approach which works. The 4th year particularly resent being pushed around. This is the answer I feel sure, to be firm so that the child knows you mean what you say, but you must provide certain choices or alternatives.

H.M.—I can well remember one child who was very difficult, who was brought to me because she wouldn't wash a dishcloth! So I said 'You have a choice. You can either wash one dishcloth for Miss Blank now, or ten for me at 4 o'clock. Which are you going to do?' And she smiled and said 'I would rather do one now.' This is all that this situation requires. She was only saying 'Do I really have to do it?', and I was saying, 'Yes, you really **do** have to do it.' This was your point Miss C. and a very important one.

Miss S.—I don't see the 4th years in groups. I take them swimming, and it is just certain individuals that I am concerned with. Susan for instance. She definitely flouts authority at the moment, but it is probably something in the home background that is causing the trouble.

H.M.—How do the 3rd years compare with this? There's only a year's difference.

Miss Cr.—I have found the 3rd years much easier to cope with, but this is possibly because I have had more for them to do in the needlework lessons. The 3rd years have had to work out their sizes and costs, and they haven't had time to get effervescent. I have definitely found 3rd years easier to handle. 4th years have developed their personalities a bit more. The difficult ones are beginning to be leaders among the 4th years, and it's the individuals that make the trouble.

H.M.—I wonder if this is really so? Is it something that suddenly happens? Are you going to expect it to happen with the present 3rd years?

Miss W.—I have not found it so. I find that the 3rd years are more troublesome or likely to be more troublesome. The group I get is a mixture of 3rd years, and they really need a lot of pushing. They are less interested in music than the 4th years.

Miss H.—I have found that there are the same discipline problems in the 3rd years as there are in the 4th years.

Miss W.—I think the 3rd years are feeling their feet now. They have things to do at home, and they go out more to dances, and they really think they are 'it'. They need keeping right down, not stamping on, but so that they know their place.

H.M.—(To D.H.) Any comments?

D.H.—I would say that the 3rd year is a difficult year. 4th years are always difficult for newcomers. It doesn't matter whether you've had no experience or 15 years experience, you still come up against a big challenge with the 4th years. 3rd years are less predictable I think than the 4th years. You can predict what will happen if you behave in a certain way with a 4th year group. If you antagonize them they don't respond to you. The 3rd years are rather like jumping-jacks — they go any way.

H.M.—You see the 3rd years in two different settings, don't you? You have certain formal lessons with them, and you also have a mixed group in an informal setting for a whole afternoon for topic work. Has anything struck you about this?

Miss M.—You can be more yourself in a topic

group. You can allow your own personality to come through more than in a formal lesson.

H.M.—Why is that?

Miss M.—I don't know why, but this afternoon you could see the girls responding, not to you as a teacher, but to you as a person.

H.M.—This is a very interesting point. What do the rest of you think?

Miss H.—Today, I was making preparations for a visit next week to the Cathedral, and therefore it wasn't so much a lesson. They were responsive because they were preparing for what they were going to do next week.

Miss C.—I think that a topic is something that they consider as extra to school work, and they take more interest in it. It is something they want to do. I think that's the whole point — it's completely different to the rest of the week, and they don't think of it as school work, which a formal lesson is.

H.M.—So what you are really saying is that the girls have certain expectations in a formal lesson, and other expectations in an informal lesson.

Miss C.—Yes.

H.M.—And according to you, Miss M., this then determines what aspects of your own personality will emerge.

Miss M.—I think so, I have found that.

H.M.—Does this mean then that, speaking as a person, you find a formal lesson harder for you than an informal one?

Miss M.—Yes. You see in a formal lesson the girls know that you are going to make them do a certain kind of work. They know it when they go in. They know they have to come out having done a certain amount of work. They will, especially the 3rd year, do everything in their power to waylay you.

H.M.—What kind of work takes place in a formal lesson? What are you going to make them do?

Miss M.—In maths for instance they will learn a new process or continue with one they have already started.

H.M.—Aren't you going to make them work in an informal lesson?

Miss M.—Oh, yes. You know in an informal lesson that they are going to work just as hard, but it's this question of free choice again. You don't have so much free choice in maths. On a topical afternoon they choose something they are interested in, whereas in a lesson on percentages perhaps half the class is not interested. It is just something that they have to know about.

Miss S.—I think you fail with the 4th years if you don't show fairness. You mustn't always be picking on the same one.

Miss W.—But what happens if it **is** the same one who makes trouble? You've got to pick on that one.

H.M.—Have you any examples of this?

Several—Yes, Kathleen . . . Kathleen in the 4th year.

Miss H.—I've had her now for two lessons and each time she has been showing off. I've had to speak

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to her and separate her from her friend.

Miss C.—I've come across her as well. From the beginning she started off on the wrong foot. She stuck out straight away because she did something wrong and every day she has to be calmed down because I think she seems to need attention.

H.M.—(To D.H.) Would you like to enlarge on that?

D.H.—Kathleen's home circumstances are appalling. Her mother had babies by several different men, but Kathleen is one of the original family. The father stayed with the family and the eldest daughter is now looking after them and doing a full-time job as well. Mum has now gone off permanently and the house is just not clean. It's one of the worst in the area.

H.M.—We are surprised that Kathleen attends as well as she does. But this throws up one of the difficulties that you face when you are tackling any group in the school. If you don't know the circumstances how can you be fair, how can you be just? There are over 200 girls in the 4th year alone and nobody can possibly expect you to know all the circumstances that lie behind these reactions, and to make the kind of judgment proper to the circumstances. Obviously, this is a period in which you will all make some mistakes, and in a way, it is almost the luck of the draw whether you make a mistake that you can put right or not. With Kathleen, I feel certain that you will be able to make things come right.

D.H.—She's quite sweet-natured really.

Miss H.—She's not really nasty. I don't think she means to be naughty. She's rather amusing actually. She made me laugh this morning.

H.M.—Can we go back to Miss W.'s point? If you do come across a child like this, and you do know the circumstances, then how do you treat her? What do you do about the rest of the class? Are you going to say 'Because I know that Kathleen comes from this kind of home I am not going to treat her in the same way?'

Miss H.—You can't do that. There would be riots.

Miss S.—I have found a difficulty with Diane.

Miss C.—I've had trouble with Gwen . . . She just sits there and says 'I can't do this' and 'I can't do that' and I was a bit annoyed at this because she just sits and says this. The others were getting on and I went round and I had to help her several times but it wasn't any good. So I just left her and then came back a bit later and I said, 'Oh, that's quite good you know,' and suddenly she picked up her pencil and tried to do something. I don't know how long it's going to last.

H.M.—You must not expect Gwen to be constant in her reactions. This is one of the key points in understanding these children. They suffer incivilities at home and the home problems are reflected in their behaviour at school. This is a poor family. The mother ran away though she is back now with the family, but money is unpredictable and the family relationships are unstable. So you cannot expect Gwen to be secure in herself.

Miss S.—What about Diane? I like her, but even so, she disturbs my lesson.

H.M.—Diane certainly has a problem. She's very tomboyish. In the Junior school she was one of the boys and even now she is uncertain of her role. As yet, and she is now 14, she has not started her periods, and I think she must be wondering why she is different from most of the others in her year. She is very brash and aggressive because this is the only way she knows to establish a relationship.

Miss W.—I find children are most surprising; there's a girl in my class that I have for needlework and she says 'Oh, no I can't have that', and then today she suddenly brought a deposit for it. She's normally very noisy and aggressive, and yet to do a thing like that shows she must have some feeling or emotion somwehere.

Miss C.—I think it is a case of trying you out and seeing whether they can get away with doing nothing. Some of them obviously can't afford things, but some just try to see what will happen if they refuse.

H.M.—This may mean, Miss Cr. that the girls you say are trying you out are doing just that very thing, but they are doing it not solely to flout your authority, but because they are under economic

pressures at home. They've had to live through whole evenings of 'how big you are getting, outgrowing everything, etc. . . .' If after that they come to school, any way out would be a good one, so 'let's try her . . . she's new . . .'. You have to try to understand the pressures to which they are subjected.

Miss W.—I think that respect is something that most of these children lack.

D.H.—Respect for what?

Miss W.—Respect for you as a teacher and as a person. Often they speak to you the way they'd speak to their friends. You want to help them and to be a friend to them, but this is going too far. They are over-familiar.

H.M.—What lies behind this do you think? Why do you think a child is over-familiar?

Miss S.—Because you allow them to be.

Miss W.—No, not at the beginning. Right on the first day some children try to be familiar.

Miss S.—The children in this school are not afraid of the teachers. I think that's very good. I used to be scared stiff of my teachers.

Miss W.—I think it is because you are different from their parents. You are a different person and you are concerned with different parts of their lives.

Miss C.—I think parents should respect their children. How can they learn to respect their parents if their parents don't have some sort of respect for them.

Miss Cr.—If the parents have little respect for authority, then the children are going to have the same sort of feeling. It goes round in circles.

H.M.—We now seem to have moved to the other extreme. We began by talking about the children's caution, and now we are talking about their over-familiarity. If people are over-reserved or over-familiar what are they really trying to do?

Several—Be normal.

H.M.—Yes. I was talking about this in Assembly the other day, if you remember. I said that it was not easy to measure or judge human behaviour, that it was difficult to know whether we have gone too far, or not far enough. And so it is with these girls. They are trying to establish a relationship, and as you said they don't know how. They don't know what is acceptable so they say 'Hi-yer!' And if you say 'You must not do that!' in just those words, you risk cutting off the relationship altogether. You must let them see that you want to establish a relationship but not in that way.

D.H.—Sometimes they are just showing off . . .

Miss M.—I've found that they are only familiar outside the classroom — in the corridor or in the playground, but they never risk over-familiarity in the classroom.

D.H.—Why do you think this is?

Miss M.—I don't know . . . the image of the classroom perhaps — what it stands for. As soon as they are outside the door — well it's **not** a different world and yet it is . . .

H.M.—I think we must stop there, but next time I should like to go on from the last point — the image of the classroom — which is a very good phrase. An image is rather like a relationship — it has dual aspects. If the child has an image of the classroom, is it not teachers who have helped to make it?

This is the thinking-point for next time . . .

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Landmarks in the History of Education

Sub-title: English Education as Part of the European Tradition.
Second edition; John Murray, 1963; 10s. 6d.
By T. L. Jarman.

Today, when the future of Europe is being determined by Common Market controversies, by pressures from Eastern Europe and the U.S.S.R., by the Continent's relationship to the U.S.A., the developing countries, and, not least, Britain herself, the re-issue in paper-back form of this urbane study is indeed timely. The author depicts the evolution of education in England as part of the general Graeco-Roman-Christian tradition, and he also indicates its insular characteristics.

A useful companion piece to lay along-side this survey is a publication of the National Association of Schoolmasters, entitled, **Education in Europe** (April, 1963; 8s. 6d.). Both books invite the reader to reflect on the degree to which a once distinctive European culture pattern seems now, under the pressure of specific technological demands of industrialized society, to be merging into a more broadly uniform and global one.

James L. Henderson.

The Development of Higher Education in Africa

Report of the Conference on the Development of Higher Education in Africa Tananarive, 3rd-12th September 1963. Published in 1963 by UNESCO.

Africans today are gradually discovering that the world includes vast regions and peoples about whom they have previously known little. This awakening has been accompanied by an upsurge of independence and the socio-economic transformation of the country. To achieve this, universities are indispensable. Until recent times, the whole administration of the continent, the professions and teaching in colleges and universities, was carried out by foreigners. African education was mainly centred on the study of foreign civilizations. The few teachers, politicians, lawyers and professors were the products of foreign culture. The principal obstacle to development since independence has been the absence of African specialists capable of taking the place of foreign experts. The vast continent needs doctors, engineers, technologists and educationists. The specialists Africa needs should be educated, able to understand something of modern science, able to lead their lives with grace and dignity, able to achieve national progress and international cooperation. African universities must see to it that they create them. That after all is the mission of any university — to define and confirm the aspirations of the society which it is established to serve. The mission of African universities should not be different. While the emancipation of young minds, the awakening of the consciousness of personal dignity and the consecration of fresh recruits to the cause of universal brotherhood and human progress and service, is the greatest task of the university, African higher education must aspire to give African peoples their rightful place and to cement national unity. 'Towards this end, the African university must regard itself as the cultural centre of the community in which it is placed and the guardian and proponent of its artistic, literary and musical heritage. It should provide research into this heritage and make available the fruits of this research by sponsoring concerts, plays and exhibitions, and by establishing art galleries and museums. Its library and archives should also be made available to the public.' (p. 12.)

But the problems of establishing and developing adequate higher educational facilities in Africa are so colossal that African countries with their meagre financial resources cannot manage if they act alone.

The population of students in the countries of Middle Africa, for example, is expected to rise from the present enrolment of about 31,000 to about 274,000 in 1980 or earlier. Inescapably, the expansion in the student population of universities will necessitate complementary expansion in teaching staff. Between now and 1980, the universities and other higher education institutions of Middle Africa will require an additional teaching staff of some 21,000 and an investment of over 1,500 million dollars.

These financial and other related problems are fully discussed in this book, which reports the proceedings of an international conference of experts on the Development of Higher Education in Africa, called by Unesco and organized in cooperation with the United Nations Economic Commission, which was held in Tananarive at the invitation of the Government of the Malagasy Republic in September 1962. The experts came from the U.S.A., Netherlands and the U.S.S.R., from the U.K. and France and many other non-African countries. The conference was also attended by delegates from 31 Member States and Associate Members of Unesco in Africa.

This conference gave serious consideration to the pressing problems which African countries will have to face in planning the development of their higher education between now and 1980. These problems relate to the staffing, financing and content of higher education. In view of the fact that until recently education in Africa has been largely orientated towards the culture of foreign peoples, this book points out that 'the African university must correct this imbalance by adapting the content of both its teaching and research specially towards African problems. The adoption of higher education in Africa to the needs of the continent can only be brought about by the progressive Africanization of the staff of African universities, provided always that this Africanization does not lower academic standards' (p. 12). 'African institutions of higher education are at once the main instrument of national progress, the chief guardian of the people's heritage and the voice of the people in the international councils of technology and scholarship.' (p. 13). It is rightly suggested that the role of higher education in the social, cultural and economic development of Africa should be:

1. To maintain adherence and loyalty to world academic standards;
2. To ensure the unification of Africa;
3. To encourage elucidation of and appreciation for African culture and heritage and to dispel misconceptions of Africa, through research and teaching of African studies;
4. To develop completely the human resources for meeting manpower needs;
5. To train the 'whole man' for nation building;
6. To evolve over the years a truly African pattern of higher learning dedicated to Africa and its people yet promoting a bond of kinship to the larger human society.

The book is divided into three parts. Part one deals with the reports on the conference on the role of higher education

in the development of Africa, problems of planning the development of higher education and of staffing, financing of higher education, choice and adaptation of the curriculum, problems of economic development and the utilization of natural resources, inter-African cooperation and international aid for the development of higher education in Africa.

Part two deals with background materials discussed by Sir Alexander Carr Saunders, Prof. J. Tinbergen and Dr. Rocheforte L. Weeks. Statistics and lists of institutions of higher education and glossary of terms used are of immense benefit to readers.

Major addresses on various problems of African education by the Assistant Director-General of Unesco, the Vice-President of the Malagasy Republic and the Minister of Education of the Republic and President of the conference are dealt with in the third part of this book.

This critical and analytical study of the educational and related problems of immense magnitude of the underdeveloped continent of Africa, makes this volume invaluable and a major contribution to the world of education. This must surely be one of the better books available upon the subject of higher education in Africa.

Gopal: His Life in India

Written and Photographed by Dominique Darbois. Chatto & Windus 1963. (10s. 6d.)

This is a notable book packed with pictures and information about the life of Gopal, an Indian boy and his sister Lakhmi who lived in the city of Benares. Every day they go on the banks of the famous river Ganges and mingle with the wise men and the pilgrims who come from all parts of the sub-continent to bathe in its waters. In lucid prose the writer has been successful in arousing interest and a feeling of unity with the lovable character Gopal right to the end of the book. Vivid descriptions of the famous city of the Hindus, with superb photographs of its terraces, its pointed roofs, its domes and columns, have made it real and lively. Young readers will follow Gopal to the market and to the old yet fascinating scenes of the narrow streets of one of India's oldest cities. Children will love the pictures of the elephants and learn how much hard work they do in India. It will be thrilling to accompany Gopal to the house specially built for monkeys where they perform acrobatics and eat bananas that Gopal brings for them. The monkeys, the lovely faun, the majestic elephants and the familiar mongeese are attractive to all children. The snakes and the snake-charmers add to the excitement.

Interest in the lives of children of other races, colours and cultures has never been greater, and numerous books have been written and published about them. But with its excellent photographs and its human touch, this book supersedes many earlier ones. Some of the most moving incidents of Gopal's life reflect its peace and serenity and are illustrated touchingly. The Indian boy's story is real, warm and glowing with life. The writer has accomplished his success with much respect and admiration for a different culture and produced a book warmly recommended for children.

3 Manuals on Adult and Youth Education

Published by UNESCO, 1963. 6s.

Herbert Spencer in his famous definition of education asks 'How to live? That is the essential question. Not how to live in the material sense only but in the widest sense . . . In what way to behave as a citizen. In what way to use those sources of happiness which nature supplies. How to use all our faculties to the greatest advantage of ourselves and others.'

What then are the services which adult education can render in many countries today? How can millions of adults be made literate? How can national leaders be encouraged to pay more attention to the education of adults? 'Universal primary education', said a Unesco chief not a long time ago at Oxford, 'is a feather in any politician's cap, but it does not take into account the fact that a vast number of those so educated revert to illiteracy. We must strike a balance between expenditure on schools and on adult education.'

This third title in the series of manuals on adult and youth education is planned, as Unesco indicates in its preface, to provide something of direct practical value to teachers and administrators of adult education programmes. This joint production of several experienced authors is prepared from the draft used as a working paper by the participants and staff of the Unesco Workshop for the Production of Reading Materials for New Literates held in Kenya and Uganda last year (1962) and from the experience and comments of members of the Workshop. The pictures, narratives and comments in this book give one a thoughtful, if undramatic insight into the various problems of adult education and the numerous means for their solution. This manual may not be exhaustive, but it contains needful instructions in the field of writing and publishing for new literates; it will be a valuable guide to writing methods and publishing procedures tried out and proved effective in many countries, (though the recommendations will require adaptation to local circumstances and need); and advanced students of adult education will welcome the bibliography.

Unesco here has dealt with many special topics, e.g. Teachers and the materials they need; Readability and reading ability; Choice of subjects; The writer and his associates; Preparation for writing; Writing — vocabulary and style; Language problems and translation; Illustrations — their purpose and possible drawbacks; Testing texts and illustrations; From manuscript to finished product; Publishing and the place and work of a literature bureau.

All these 'guides' are illuminating, and will be invaluable to those who are concerned with adult education.

The Teaching of English Literature Overseas

Edited by John Press.
Methuen & Co. Ltd., 1963. 30s.

This significant contribution to various aspects of the teaching of English literature overseas is the outcome of extracts from the proceedings of a Conference held at Cambridge in 1962, under the auspices of the British Council. This notable book will be welcomed by educationists all over the world. Although English literature has been taught for more than a hundred years overseas, no book has been published discussing such teaching. And this conference is believed to be the first of its kind. The report includes discussions between experts and professors of English literature from all over the world. Topics discussed were: The study of English literature in Afro-Asian countries; Techniques in the teaching of English literature in universities; English literature in adult education: (a) Institute courses (b) Summer schools for teachers; English literature in schools and in the training of teachers of English; The provision of texts; Periodicals; Recording of literature and Visual media. Historical and present-day instances of various aspects of English literature teaching in both advanced and developing countries, teaching techniques in schools, syllabuses and examinations are all discussed. The editor has chosen the most important contributions to the conference debates and published them as a readable, coherent report.

This book has tried to enquire into what has been and is being taught as 'English literature', classifying existing overseas university syllabuses into four categories: (a) where British influence is strongest, still or until recently, in special relation with the university of London; (b) where in the past, e.g. in India and Pakistan, British influence has been strong; (c) where a continent (e.g. European), as distinct from a British approach can be seen; and (d) where the academic tradition is derived from one of the continental countries (e.g. non-European universities of South America or French speaking Africa). It has also discussed the problems connected with the study of English literature from the standpoint of cultural tradition and continuity. The teaching of English literature overseas (a) assists the interchange of literary experience and values among Western countries, (b) makes available to non-Western countries those elements in British literary culture which they find most valuable to their development and (c) assists in the development of an indigenous culture by making available the literary tradition of an advanced country.

The speeches of many educationists are included, and therefore the book tends sometimes to sacrifice cool precision and sound judgment for generalization, but also leads to illumination. Some professor-participants, through their analyses and mastery of arguments, throw light on controversial topics. Through these discussions the book provides real insight into the basic needs of English literature overseas.

Kartick C. Mukherjee.

Correspondence

REACTIONS TO ROBBINS

Nottingham.

Dear Editor,

Reactions to the Robbins Report have been very varied, but amongst them there has been a constant expression (explicit or implicit) that 'more will mean worse'. Appendix I of the Report gives a good deal of evidence to confute this view, but as an educational psychologist I would like to consider the basis of this feeling and the psychological grounds for it.

A decline of standards of attainment at entry to University cannot surely be implied, since the A-level examination will presumably remain the same and no student will be admitted without this qualification; the implication must then be that, if more students are accepted, they will be of basically rather low intelligence who have attained entry qualifications only by being pushed beyond their natural pace, so that they will flag when this pushing process is removed.

It is, of course, thought that intelligence, like other measures, is normally distributed throughout the population and that if one takes in more students one must accept a lower general intelligence level. This may be so, but it must be pointed out that measured intelligence, unlike physical measures such as height and weight, is only a series of scores on a test and usually a verbal one at that, which must perforce rely not only on reasoning and abstraction but also on vocabulary, reading age and the kind of background in which thinking in verbal terms is usual. When, as for instance in the Wechsler Intelligence Scale, one gets a score on a non-verbal as well as on a verbal test, one taps the intelligence of children, often from an educationally poor background or other handicap, whose high scores are obtained on tests of reasoning in non-verbal terms such as pictures and diagrams. As in most cases the 11-plus takes little account of these children they reach higher education late, if at all.[1] It is interesting, however, to note that in some of the non-selective schools an ability in practical subjects seems to lend such confidence that the harder and more verbal learning becomes motivated. Even without this 'transfer of training', however, such students might prove very adept at less verbal subjects, e.g. applied science.

This is not, of course, to deny that intelligence tests correlate to a higher or lower degree with about every skill one can mention — research supports this over and over again and it is an unfair arrangement of Nature that the highly intelligent person can do most things very well indeed, if he sets his mind to it. He cannot do everything equally well, however, and it is also a fallacy to believe that high intelligence is needed *to an equal degree* in all faculties of a University. When the correlation of I.Q. tests with achievement is high, as in Maths and Physics for example, then students who are relatively low on an intelligence scale (verbal and non-verbal) will take longer to reach degree standard and may be misplaced altogether in those particular subjects. In subjects such as Languages and Sociology however the 'verbal' factor becomes of more importance (see Prof. P. E. Vernon's Structure of Human Abilities) and needs more weight in the selection procedure. Personality factors such as 'ego-strength' and 'introversion-extraversion', now coming to the fore in the work of Professor Cattell and others, may also very soon prove to be as important in some fields as measures of intelligence and marks at A-level.

There is also the further point, made and demonstrated by Professor Skinner, that learning quite difficult skills is possible for many different intelligence grades, *provided the pace is right*. He uses this as an argument for carefully-programmed teaching machines, but it may well be true of University courses. Although the Robbins report envisages only 3 year courses (the shortest courses in the world), 4 year courses might well prove to be in the national interest for slower students. To vary the pace and provide slower-moving courses would surely be both more humane and less wasteful than producing failures. 'Slow' does not always mean 'worse' — a mathematics teacher, for example, may be all the better in some cases for having experienced the difficulties of the subject himself!

At this point, when psychological knowledge of measurement is still developing, it is probably impossible to make accurate predictions at 18-plus. But what can surely be done is to provide some kind of counselling so that if a student is mis-cast in a department either because of lack of 'intelligence' or verbal skill or speed of learning, he can be advised to change his course to one that more nearly fits his ability. In many subjects this ability will not be known at entry — e.g. in subjects such as Psychology, Law and Sociology which are not taught at school — and it is clear that provision must be made for change.

Rather than make value judgements on students, it would be better to spend more money on research into ways of assessing *potential* ability and into ways of catering for this with a new flexibility of approach. High intelligence and scholarship belong to a tiny, though much valued, minority. Appreciation of them should not blind us to the needs of the numerically much larger group whom one might describe not as 'worse' but 'different'. Again, reference to Appendix I of the Report leads one to think that research efforts might well be made into methods of compensating for the effects of being one of a large family, of being the son of a 'manual' father, of going to the wrong kind of primary school — and, worst of all, of being a girl! Surely a very worthwhile target?

Yours etc.,

Jean D. Cummings.

1. To illustrate this point I would like to mention the case of a boy I have recently met. He is 13, in a B class of a Secondary Modern School; his Verbal I.Q. on the Wecschler Scale is 96, but on the non-verbal part of the scale it is 127. At the 11-plus stage, with a reading difficulty, poor vocabulary and lack of interest at home, he scored on the Moray House test at about the average standard score. But at last his teachers are commenting on his skill in crafts, with a slow spread to originality of ideas being shown in English now that remedial work has been started. The time factor is such, however, that it is very unlikely that this boy will do more than leave school at 15 and take up a more or less unambitious job in the neighbourhood.

New Delhi.

Dear Editor,

I enjoyed reading Dr. Richard Bamberger's article on 'The Developing Countries and Children's Books' published in the November and December 1963 numbers. There can be no two views about his ideals in abstract, which all sound fine. But the real trouble begins when these principles are applied in concrete. For example Kipling's Jungle Books have little meaning to Indian children. Modern India is **not** Kipling's India. Many institutions, social, political and cultural are completely changed.

The book-lists on 'India, the Himalayas and Afghanistan' are mostly in German and excepting 'Judy and Lakshmi' and 'Chendru and his Tiger' other books are not so well-known. Amongst the authors, I observe that excepting one author-collaborator there is hardly any Indian. In modern India, there are several good writers for children whose works are mostly in Indian languages and some are availiable in English. Books like Rabindranath Tagore's **The Crescent Moon**, Abanindranath Tagore's **Khirer Putul** (The Doll of Cheese), Jugatram Dave's **Bapu** (Gujarati and Hindi), Sane Guruji's **Goad Goshti** (Marathi) and R. K. Narayan's novel (now available for children in Tamil), are some examples. There is a Children's Book Trust and Shankar's International Children's Annual in New Delhi. Let the children's specialists go to the sources and get good books translated instead of depending on second-hand material.

Yours etc.,

P. Machwe.

London.
October 1963.

Dear Editor,

Hundreds of thousands of Britons leave the Isles every year to spend a few days, weeks, sometimes even months on the Continent. They bring back with them happy memories of sky-blue waters of the Alpine lakes surrounded by gigantic mountains, of golden Mediterranean sands, of blazing sunshine and long hours of sweet 'dolce far niente'. They get their money's worth of contentment and the little pleasures that help so much later on in the year, when the days get shorter and drizzle and smog reign supreme. These European visits have certainly enormous recuperatory value for the individuals concerned. They will increase by leaps and bounds when the Great Tunnel comes into existence and Britain is linked to Europe by a permanent subterranean avenue. She will become a part of Europe to a greater extent than she has ever been in the past. By then the economic relationship between Britain and the Common Market will also have been crystallized and irrespective of whether Britain is in or out of the Community the exchange of goods will be on the increase. Will the exchange of ideas increase also? Will the cultural involvement of Britain in Europe also be a part of the future?

We have been getting used to the rapidly changing social and economic panorama since 1945. The world in the late sixties will be a different world still. The rate of exchange of spiritual values and ideas will be greatly increased. What will be the rates of exchange for Britain? What will be the balance of payments in the invisible traffic of ideas?

Any more fundamental change in human relations can only be achieved through education. Any more fundamental change in education can only be achieved through the teachers. Any more fundamental change in teachers' attitudes and values can only be achieved through their own willingness and ability to think clearly and logically forward and to accept the challenge of the future. In particular the teachers will have to cease performing the role of a passive force in the perpetuation of attitudes, norms, ideas and notions which have ceased to be relevant for the present day. The teaching profession will have to face up to the enormous threefold task of initiating the change, propagating the change and providing the dynamic force needed to sustain progress. The qualities of courage and imagination, determination and perseverance will be at a premium. The prejudices and suspicions which paralyse the will and make action difficult, however skilfully veiled in carefully worded phrases, will have to vanish. The foundations for the new national and international social reality will have to be laid down as soon as possible in frank discussions, open disputes and arguments. There is really no other way of doing it.

Can inter-European contacts of a more permanent character and of a more direct nature between teachers, lecturers and students be of some help in this context?

Twice this year, in Holland and in Denmark, I had the good fortune of spending some time with teachers from most of the European countries, talking with them, exchanging views and ideas, sharing some opinions and disagreeing more or less sharply on others. What struck me most was the astounding determination (on the part of the overwhelming majority of the members of the different national delegations) to engage in frank discussions, which aimed at rigorous examination of most of the basic problems in education and at establishing internationally valid conclusions. One could sense the all-pervading rejection of the desire to confine any educational problem to the narrow limitations of national exclusiveness. There was no timid avoidance of controversial issues, no tendency to cover up the existing disagreements or conflicts, whether social, national, religious or political, but also no pretence of having answers to everything and remedies for all ills. Honest exchange of views was the order of the day. We began to feel the desperate need for a fully integrated international life in the cultural field, for a much more extensive system of personal contacts and permanent exchange of views. We decided to do all we could to extend the international contacts to the broader sections of teachers and students.

The myth of ultimate impossibility of full understanding between individuals and nations because of the deadly weight of exclusive historical traditions can only be destroyed by direct personal contacts cutting ruthlessly through the established religious, national, social, political and cultural cleavages, which have covered up almost completely the universal element of common humanity shared by all men. The time is opportune for its rediscovery. It is no longer possible to work in water-tight compartments. Progress has no respect for national frontiers. Prejudice has. Can man, where he is free from hunger and cold, free from economic exploitation and political oppression, remain tragically — and comically — a slave of his own prejudices and the false notions he is incapable of destroying?

Beyond the Straits of Dover lies an enormous reservoir of human kindness and sincere desire to share the

responsibilities of the new scientific age. Let us transform into reality the potential forces of good will and common sense, that exist everywhere throughout Europe.

Yours etc., Janusz J. Tomiak.

Report

The Bedford Conference

English Section, N.E.F. Summer 1963.

It is difficult, writing some months after a conference, to capture the flavour and the atmosphere that are so important to participants at the time. At Bedford we were very well cared for and fed, the sun shone, and the conference was relaxed and happy. There are two aspects of it that I would personally like to comment upon.

First, our title was 'Authority in Education', but what emerged from the lectures, seminars and discussions was that we became concerned with **relationships.** Dr. Shields set the scene in the opening lecture with his concern for the child's inner life, his intra-psychic predicament, and this was taken up by James Hemming who pointed out that all functional communication in education must be embedded in the right personal relationships. These relationships were further explored by Raymond King when he said that all contacts between school and the wider community rest not on rules or regulations but on the kind of people operating them. Mr. Blackie, H.M.I., considered that the authority of the gardener was the true image for the teacher, and even Kenneth Wormald, N.U.T. solicitor, who might have languished in a jungle of sections, sub-clauses and learned judgments, stressed that issues are still solved by teachers who stand not as legal instruments of authority but **in loco parentis.** Many other threads ran through the conference, in groups of all kinds as well as in the formal sessions; the films were useful, though disturbing to some, (e.g. questions like 'what is the relevance of McCarthy-ism to the contemporary British situation?' led to an intriguing discussion). However, the way in which the theme was discussed reinforced the view of many that the Fellowship should really develop its concern (with relationships between individuals and groups) which has been so ably formalized in its work on adult-adolescent relationships. Is it too much to suggest that the Fellowship might take as its programme for the next few years 'the exploration of relationships in education'?

Secondly, the pattern of the conference. There were five motifs in the design. Three lectures by outside speakers, two seminars led by conference members, two evenings of films, daily discussion groups and, finally the daily practical art groups. All this was arranged before the conference convened, with the exception of the final session. The conference parts seemed to merge well and I think this flowed from a fairly structured framework; the conference member was not in an intense 'giving out' situation all the time.

There was a wider range of experiences from which the conference member could choose, to exert himself or merely to listen. We could test our own discussions, inside the conference, against the reality of views given by the visiting lecturers.

Finally, the conference did not fall into the trap of trying to summarize or conclude. The final plenary session was one in which practically everyone spoke and no-one strained after panaceas. In some previous conferences there has been an undercurrent of dissatisfaction or a seeking after finality which has had to be resisted. Ironically, this urge stems, I think, from a conference pattern that has been exceptionally open ended. When, a at Bedford, there is a clear structure, the members seek their own areas of freedom within it. When many sides o the issue are presented there is a willingness, even an eagerness, to continue the dialogue.

I have deliberately refrained from presenting here a balanced theme: I have been frankly partisan. There are others who will think differently, but I feel that the issue raised are important for the future of the fellowship, and I hope those with different views will air them in our journal.

James F. Porte

Guild of

Teachers of Backward Children

(Bristol and West Branch)

NATIONAL CONFERENCE

NEEDS AND TECHNIQUES

a **holistic approach to the education of backward children**

is to be held at

Redland College, Bristol

6th - 9th April, 1964

Speakers include:

Mr. Schiller - former H.M.I.

Dr. Grey Walter - Neurologist

Mr. Richard Hauser - Sociologist

Application forms and details from:

Miss B. Smith, Special Education Tutor, Redland College, Bristol 6.

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What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Look Out

The International Secretary's Column (12)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

The subject of World Studies, although possessing the same basic content at all levels, must obviously be regarded in two different ways. There is the progressive enrichment of it through research undertaken by the finest minds of every generation, and then there is the learning of it according to the aptitudes of a vast range of infants, school children, and university students. In presuming to sketch the outline of nine such studies I shall be mainly concerned with the material and only incidentally with methods of teaching it. Although World Studies must partake of a fundamental constancy of values, they must never be dragooned into a drab uniformity: there must always be room in them for the free play of individual judgement, the precious capacity 'to conceive of things differently', even though the things, because they are the very constituents of all human experience, remain the same.

World Study number one should then, I submit, deal with such knowledge as we possess of the nature of the earth itself, its established place in the known and conjectured universe, its physical ingredients and their distribution in depth (what lies below the surface of land and sea) and their extension in breadth round the globe. Attention should focus on the tantalizing border country between the so-called organic and inorganic, for 'The soul's in the blood as the coal is in the wood.'[1] Although we may each one of us have individual leanings towards a mechanistic or organic hypothesis regarding the origins of the earth,

'both the mechanistic and organic hypotheses agree that in the World as it stands at present we find not only matter, but also life, mind and purpose.'[2]

'. . . there can be no reasonable doubt that living matter, in due process of time, originated from non-living; and if that be so, we must push our conclusion further and believe that not only living matter, but all matter, is associated with something of the same general description as mind in the higher animals. We come, that is, to a monistic conclusion, in that we believe there is only one fundamental substance and that this possesses not only material properties, but also properties for which the word mental is the nearest approach.'[3]

Granted that such is the nature of our earth, it is of very great importance to study as closely as possible how life upon it is nourished and sustained, the ecology of the planet, and how human beings need to co-operate with it if it is to yield sufficient food to support the teeming increase of the World's population: this means the study of how best to apply science to agriculture and industry in the production and distribution of supplies. It surely also means the conscious planning on a far more global basis than ever before of a balance between urban and rural activities: it certainly implies the establishment of a high priority for this pursuit above all others, for although we do not live in order to eat, we undoubtedly need to eat in order to live, and if we do not recognize the primacy of this law, it may well be that we shall merely end by eating each other up in genocide.

How and when can the lessons of this first World Study of the nature of the earth be learnt? First by ensuring that in every home and primary school young children grow up with an exact and intimate realization of their own and their elders' dependence on nature, but the image of nature must be no sentimental one: secondly by resolving that this fact is never obscured during the later stages of this education — the danger is obviously greater here in urban and sophisticated societies: thirdly by emphasizing constantly the socio-economic implications of this consideration and encouraging pupils during early adolescence to explore for themselves the political and spiritual conclusions they need to draw from it.

'One man's hunger and want is every man's hunger and want. One man's freedom from want is neither a true nor a secure freedom until all men are free from hunger and want.'[4]

If, through its membership, the N.E.F. seeks to ensure that children of all races and creeds, by participating in this first World Study, learn to reverence the earth on which they depend for their existence, it will perform the prime function of education.

1. Ralph Hodgson: The Skylark and other poems — London, 1959.
2. Professor P. A. Wilson: The Miraculous Birth of Languages — Page 93 — Guild Books, 1941.
3. Julian Huxley: Essays of a Biologist — 1926.
4. B.R. Sen — Director of F.A.O.

the New Era in home and school

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Editor's Letter

This month's issue contains the preliminary notice of the N.E.F. World Conference in Denmark, 1965, and because of this we also print three articles describing Danish Education, both at home in Denmark and abroad in India. Dr. Wasi's article gives us a picture of some Eastern problems as seen by an Indian educationist herself. As a complete contrast, Ruth Froyland Nielsen and Grace Stanistreet discuss the need for relaxation and creativity in the Western world, and various means of achieving this.

And again, back to the class-room with Grace Eldridge's group of young teachers discussing their work. These discussions, as I was informed by telephone on the day of publication of our January issue, are proving to be invaluable seminar material in the training of teachers and in further education generally. I had not realized that this would be the case: I had merely enjoyed them immensely myself, and thought a great deal about the doubts and anxieties they revealed.

Snow lies lightly in our London garden, with the snowdrops in their green sheaths blooming cheerfully above it. I myself, warm indoors, am pre-occupied with the need to get The New Era into the hands of more *young* teachers, and would especially direct the attention of readers in England to page 32, where we print an appeal that we are sending out personally in February. With the money we raise in this way we shall send The New Era free to a pilot group of young teachers in a selected area of England. We already have £22, and are therefore hopeful. Other countries might well initiate something of the same kind. Our primary need, as I see it, is to enlist the active co-operation of the young: their *interest* is already evident. M.M.

CONFERENCE OF INTERNATIONALLY-MINDED SCHOOLS

at the International School, Brussels, 31st March – 4th April

Subject: The Rôle of the School in the Community **Fee: £1.10.0 to non-members of C.I.S.**

Applications: (before 22nd February, 1964) to

Mr. Desmond Cole-Baker, International School, Route du Chêne, Geneva, Switzerland.

The New Era Publicity Appeal

The New Era is read in 51 countries. It contains valuable up-to-date material both for the expert and for the ordinary parent or teacher. Many of its subscribers are head teachers or specialists in universities, training colleges and clinics. We feel it important that more young teachers should know about it.

One well-wisher is already providing funds to send the magazine free for a year to colleges and secondary schools in the developing African countries; another will probably do the same for India. But our immediate concern now, when there is great need for discussion and publication of dynamic educational ideas, is with young teachers in the British Isles. We know that many have discovered our existence only by chance. We want to make sure that others are given the opportunity.

Our subscription list shows a steady, slow increase; but we are a non-profit-making concern, and have no funds for publicity. We have, however, been given £10 to start an appeal for such a fund. If we can turn this into £500, we shall begin by sending a free copy of The New Era to a pilot selection of young British teachers.

We try to make the magazine a forum where prominent thinkers, who are concerned with education and with mental health, can communicate their views to the people who are in a position to act upon them; a forum too for the ordinary teacher who can describe class-room experiments which others may like to use.

The immediate increase of readership we aim at will make us a more attractive medium for advertisers. This will mean more money for publicity and a still wider public for our discussions. We should be very grateful for any sums, large or small, sent to us for this publicity fund.

Some of our distinguished contributors

Kenneth C. Barnes
Lamberto Borghi
John Bowlby
Wilfred Brown
Michael Chance
John Dewey
P. Dockar-Drysdale
H. Lionel Elvin
Beatrice Ensor
Michael Fordham
Anna Freud
Kate Friedlander
Margery Fry
D. E. M. Gardner
Richard Hauser
James Hemming
James L. Henderson
Jean-Michael Hornus
Marjorie L. Hourd
Kenneth Ingram
Susan Isaacs
David Jordan
Carl G. Jung
Raymond King
Joseph A. Lauwerys
G. A. Lyward
Donald McLean
John MacMurray
Margaret Mead
Yehudi Menuhin
Wright Miller
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Caroline Nicholson
Rt. Hon. Philip Noel-Baker
Magnus Pyke
Wyatt Rawson
Elisabeth Rotten
Robert Shields
Fred J. Schonell
Marie C. Stopes
Anthony Storr
Rabindranath Tagore
R. Geoffrey Trease
W. D. Wall
Clare Winnicott
Donald Winnicott
Eileen L. Younghusband

Some subjects discussed in The New Era recently

The Adolescence of the Teaching Machine
Educating Towards a United Europe
Teaching in the Affluent Society
Further Education of Early and Less Able School Leavers
Growing up an Artist
Literary Art and Scientific Thinking
Teaching and Therapy
Work Study Programs in U.S.A.
Reading Ability of Cerebral Palsied Children
The Meaning of African Education
Colour-Factor Mathematics
Full-Time and Part-Time Nursery Schools
Family Grouping in Infant Schools
Education for Peace

The Danish School Today: its basis and future

Torben Gregersen
Headmaster, Copenhagen.

If you analyse Danish education today, especially primary education, you will find it is influenced by many very different ideas. There is then nothing surprizing in the fact that most Danish teachers cannot answer the question: 'What is your educational philosophy?' Let me discuss some of the sources of our modern Danish primary education.

Individual Teaching

In 1930 a small but very important experiment was started in Frederiksberg, Copenhagen. Two teachers tried to discover if, in an ordinary class of 32 pupils (not specially selected), the traditional rigid teaching methods could be replaced by more natural and individual teaching. They intended to use individual methods with the first five years of schooling (i.e. with the children aged 7-12), especially in reading, writing and arithmetic. This controlled experiment was the first of its kind in Denmark. All the children were tested (Binet-Simon, Danish revision, 1930), and the results compared with those from a similar class that functioned as a 'control'. During the five years of the experiment, both classes were also tested for general proficiency (especially in reading and arithmetic).

As a result of this experiment, during the years 1930-1935 many teachers became interested in the problems involved in this kind of individual teaching, and, under the influence of Carleton Washburne's **My Reading Book** and **My Sound Book**, similar material was prepared for use in Danish schools and, after an experimental period with duplicated copies, this was published in the ordinary way. The same thing happened with Carleton Washburne's **Individual Arithmetic.** Later, other text books were to a greater or less extent influenced by some of these ideas.

Project Methods

Partly as a continuation of the experiment described above, partly in an attempt to revitalize the teaching of geography, history and biology in the 6th and 7th class (non-academic streams), more widespread experiments were started in 1935. These used project methods (**Gesamt unterricht**) by combining the three above-mentioned subjects with reading and writing. During this experiment, it became clear that there were no suitable published books, i.e. books with a vocabulary suitable for children and yet describing their interests. It also became clear that these independent teaching methods should start earlier in school life with younger children. Work on these lines began in 1950, when group work was adopted in principle by experimental schools, and now it was much more fruitful.

Creative Work

It is perhaps fair to say that the kindergartens were the first institutions in Denmark to use this 'new education' to any great extent. Some of the kindergarten-teachers' training colleges were much freer in their methods than the other training centres. Creative work was one of the most characteristic features of this kindergarten training, another was an emphasis on child psychology and on practical experience. In time, the idea of the importance of creative work gained a footing in the schools, mainly through changes in the Inspectorate personnel. Today the teaching of drawing, pottery and so on is completely changed but creative work has not yet been fully accepted as an integral part of the teaching of other subjects, though this is already under discussion.

Experimental schools

In 1948, 4 progressive schools (3 by private initiative) were started namely (i) Bernadotteskolen, the Copenhagen International School; (ii) Carolineskolen, an established Jewish school with many new members of staff; (iii) Den Lille Skole, established by teachers from Kindergarten T.T.C.s, (iv) Emdrupborg, Copenhagen — the first municipal experimental school in Denmark.[1]

The three private schools are not, properly speaking, experimental schools; but they all emphasize the importance of creative work — drawing, pottery, music, movement and drama.

Emdrupborg is important for its planned experiments, especially in school-maturity tests, teaching school beginners, project methods, and camp school, as well as vocational guidance. Emdrupborg has also during the past few years made some important experiments in the teaching



Building a radio set
Boys and girls in the new technical classes, inspired by their main subjects, mathematics and science, make instruments, radio sets, etc.

methods, curricula, and the organization of the non-academic 8th, 9th and 10th classes — a new and characteristic feature of Danish schooling.

The State Institute of Pedagogical Research
Denmark's pædagogiske Institut (DpI) is an independent institute founded in 1955. It has five sections (i) Investigations into teaching methods; (ii) Pedagogical-psychological fundamental research; (iii) Testing; (iv) Educational experiments; (v) Statistics. The Director is Mr. Erik Thomsen, M.A. Section (iv) has published two important surveys: (a) based on 82 experiments in the municipal school (Folkeskolen); (b) based on 127 experiments in the Grammar school (Gymnasieskolen). It is interesting that many experiments were made in the teaching of foreign languages: for example, in primary education, the problem of starting earlier (i.e. 3rd, 4th or 5th class) to teach English as the first foreign language. Further, experiments on a larger scale have been made with 'new' (i.e. non-traditional) subjects. Most of the work of the Institute is a part of long-term programmes.

The State High-School for Teachers. In-Service Training.
Danmarks Lærerhøjskole (DLH) is an old institution, but has recently achieved university status as an academic high school, and a more widely based work-plan. Work is organized very variously. There are evening courses for the full-time teacher, and courses for teachers on leave for a year or more. They can take one or two subjects, or teaching method or didactics, separately or combined.

Besides Professors in literature, science, mathematics, religion and other traditional subjects, DLH now has Professors of education, child-psychology and teaching methods, as well as many Readers. DLH is now organizing a 'popularization' of the results of the experimental school, with the help of the school staff, giving special attention to the project of group teaching methods in the newly organized non-academic streams of the 8th, 9th and 10th class. DLH now has a great influence on Danish primary education through its special courses for teachers in the training Colleges and through public lectures. DLH also arranges courses (on the main school subjects) throughout Denmark, especially in the provincial towns.

University of Copenhagen
The training of school psychologists lies at the university, which provides an M.A. degree in Psychology and in Education.

The 'Blue' Report
(Undervisningsvejledning for folkeskolen 1)
As a result of the new Education Act (1958), the Ministry of Education appointed a guiding committee to help the local authorities who were working out the new curricula. In 1960 the 'Blue' Report was issued (Den bla Betænkning), so called because of its blue linen cover!

For the first time in Denmark the central authorities tried to provide a broad basis for the different subjects. Here one feels how significant has been the contribution of the Experimental School, of the

Educational Institute (DPI) an dof the Teachers' High School (DLH). The teachers have been given quite new points of view about their daily work. Owing to the fact that nearly all Danish teachers and T.T.C. students possess the Blue Report, it has influenced daily life in the classrooms more than any other educational book and helps to raise teaching methods to a high standard. Yet the Blue Report is not compulsory reading; it was only meant to be a help to local authorities. The point is that they have accepted that help.

The Blue Report has made it possible for pupils in the non-academic 8th, 9th and 10th classes to choose from a very wide range of subjects indeed, including several quite new and untraditional subjects such as baby-nursing, films, motor-mechanics, typewriting, esperanto. These extra subjects are in addition to Danish, arithmetic, orientation (which includes history, geography, biology, vocational guidance and family knowledge), religious instruction and physical education, which are compulsory in all Danish schools. A special stream leads up to a technical examination after the 9th class: each week there are 9 arithmetic lessons and 6 science lessons.

Besides the Blue Report (and its second volume) the Ministry of Education's Guiding Committee has produced a volume on municipal schools' examinations[2], and a report on teaching backward and handicapped children. The latter is an attempt to bring the standards of teaching (in this field) in the smaller towns and rural districts more into line with those used in bigger towns, notably Copenhagen, where special classes and the extensive help of educational psychologists are available.

The Situation Today

If you read the excellent book by Nixon: **Education in Denmark** (Copenhagen 1958), and then look at the Danish educational situation, you'll realize that the Danish school as it was before the Education Act of 1958 is no longer to be found. The organization is changed, new subjects have been incorporated, new attitudes — both towards the old subjects and to education as a whole — are everywhere. Evolution is so fast that today we have many 10th classes which are not named in the Act! We have Kindergarten classes (2 lessons every day for the six-year-old children) which are also not named in the Act! Many text-books have been published during the last few years, with new attitudes and new materials, new methods, and so on. If *you* come to the Askov-Conference in 1965 we can perhaps show you some things which are now only in the discussion stage!

1 Headmistress until 1959: Anne Marie Nørvig. Headmaster today: Ejvind Jensen.
2 Afsluttende prøver i folkeskolen. Normer og Krav.



The teacher's car is examined
Boys in the eighth year have chosen motor-cars as their optional subject (two lessons a week).

The History of Modern Danish Education ★

Sofie Rifbjerg
Teacher, School Psychologist and Author.

During the past few years, Danish educationists have been very busy trying to put into effect our 1958 Education Act. Education Authorities themselves are anxious to put new life into teaching, partly to meet the specific educational needs of the children, but mainly to ensure that these children have the chance of becoming capable human beings, who can hold their own and become useful citizens in our society.

Forty years ago, feelings were also running high, but then the educational movement did not stem from the authorities, but was a protest against them, started by parents and teachers who felt that it was essential to give more freedom to the children in schools. They demanded a new attitude to teaching, a new spirit, so that children could employ to the full their mental and physical capacities, so that memorizing and imitating their teachers became less important than thinking for themselves and developing their constructive powers, their imagination, their emotions and their will power.

In Germany, the motto was 'Vom Kinde aus' — and in America Harold Rugg was advocating the 'child-centred school' in contrast to the school where subject-matter and the curriculum were all-important. In Denmark, the general opinion was that the level of education was high, and there was therefore no need for emendation, far less revolution!

In 1814 it was laid down that every Danish child must go to school. In 1903, a new law made it possible for most of our gifted children, irrespective of their financial means, to enjoy a secondary education. Following this, Grundtvig and Kold — now famous — founded the Folk-High-Schools and the 'Free-Schools' which were started by a group of parents and not by the Government.

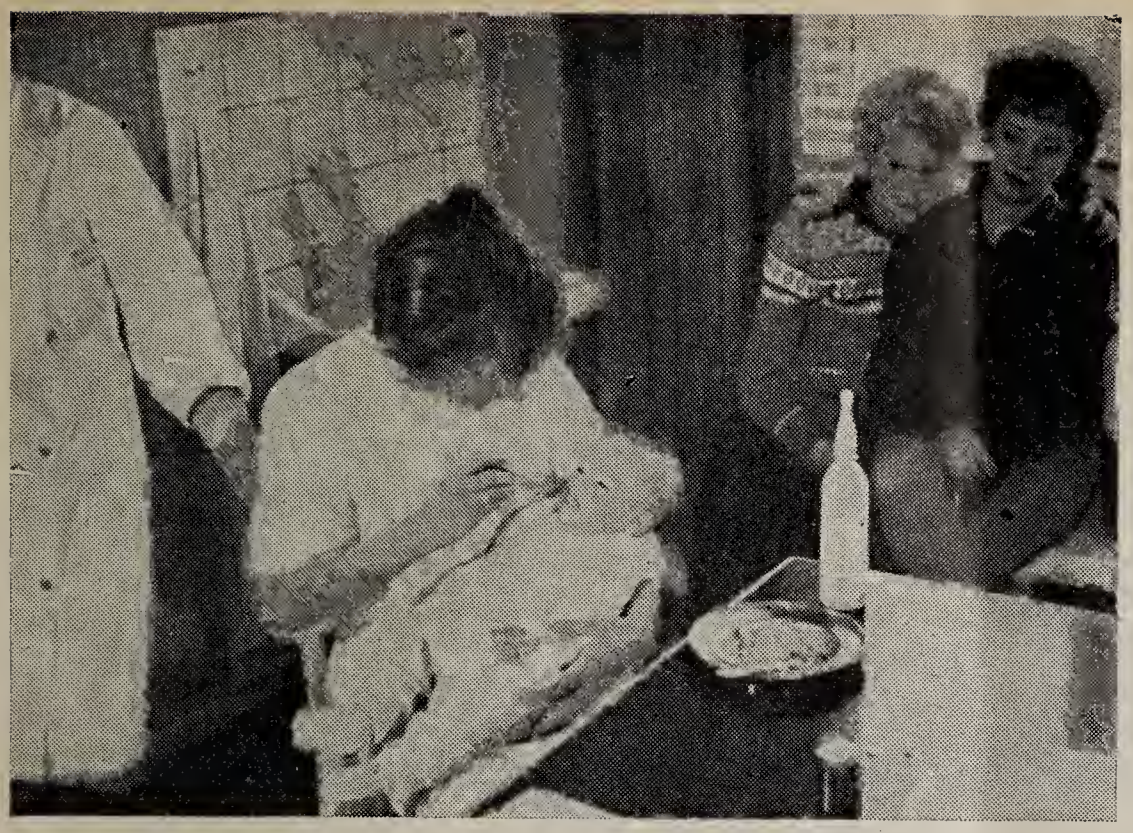
But now and then voices from abroad were heard, bringing news of teaching experiments started in other countries. Jan Lighthart lectured in Copenhagen in 1912, and his book was translated into Danish. Thora Constantin-Hansen, a Danish teacher in a school for disabled children, studied Lighthart's methods in Holland, but was still more deeply impressed and influenced by her study of Maria Montessori's ideas. Mrs. Constantin-Hansen opened a school of her own, and through her work (described in **A School Life in Strife and Peace**) and through many lectures she gave all over Scandinavia, she spread Montessori ideas until finally, in 1917, the Danish Montessori Association was established.

As a teacher in a school for mentally retarded children, I myself felt a strong need to learn about child psychology, which was then becoming a speciality within the whole complex science of psychology. I met G. J. Arvin, one of a team of progressive educationists, and specially interested in Kerschensteiner's 'Arbeitsschule'. They were all trying to discover new and better methods of teaching, new curricula, for schools and kindergartens. When the Danish section of the New Education Fellowship was founded, Arvin became our Chairman, and led it for many years. He turned my attention to Montessori. What he told me about her work opened a new and wonderful world for me, which I entered with burning enthusiasm. In my summer holidays I read her book **The Advanced Method** while I sat in a lonely corner of the attic in my parents' home. This was a most stirring experience, and it led to my going that autumn to London to take a Montessori course.

There was no way back for me — irresistibly I was led towards 'the child's path to freedom'. I was at that time studying at the University for a master's degree in Psychology, but to learn about *child* psychology, I had to go abroad: I had read William Stern's book, and felt that I must go to Hamburg, where he was lecturing, and study with him.

There I had an exciting and industrious time, but what influenced me most was Peter Petersen's lectures (it was he who organized the 'Jena Plan'). He was lecturing then on the work of the pioneers in the New Education — Montessori, Decroly, the 'Schullandheime', Karl Wilcker, Homer Lane and Neill.

★Translated and abbreviated by Rebekka Rasmussen from an article in **Educational Perspectives**, published in memory of Anne Marie Nørvig.



Learning to feed baby
Infant-care is one of the new subjects in the 8th and 9th years. Here a girl feeds a real baby, but as a rule they use dolls.

At my suggestion, Arvin invited Peter Petersen to Copenhagen, where his four lectures were heard by a very large audience, including the Copenhagen Director of Education, all of whom were enthralled. Petersen created hope as well as enthusiasm, and started a great deal of activity all directed towards making school a real place of growth and bringing parents and teachers into closer contact. He had brought with him from the free schools in Hamburg an exhibition of children's drawing and other creative works; and this, with a similar collection from the progressive modern schools in Vienna, made people realize that children's rich gifts, their intellectual and spiritual powers, must be given the chance to develop fully and freely.

Arvin and his friends started a study-group which developed into the Association 'Den frie skole', a movement which swept all over Denmark, with the establishment of many progressive schools. I myself was having a wonderful time; but I did not realize then that such movements progress in waves, that they cannot remain always on the crest!

Nevertheless, during those years, N.E.F. Sections were started in Denmark, in Norway and in Sweden. Study-groups, conferences, experiments in schools, were taking place all over Scandinavia. Only the Authorities were antagonistic, constantly on their guard against all 'heretical' opinions! However, there was still our firm ally, Arvin, attached to the traditional school but in love with the new ideas. His motto was 'evolution, not revolution'. Thanks to his efforts, and to those of other pioneers, several experimental classes were started in the neighbourhood of Copenhagen, followed by similar experiments (with the permission of the Copenhagen School Board) in the Vanløse School and a few others. One of the teachers in these classes was Anne Marie Nørvig, and Dr. Sigurd Næsgaard was their fervent spokesman. The 'evolution' was under way!

The Vanløse experiments were continued for four years, and were finally (in 1928) closed by the School Board, which did not find the results satisfactory. But there was fierce protest from teachers and parents, who felt that the experiment had not been allowed sufficient time to prove itself, that at least another three years were necessary before making any such decision.

Næsgaard had been to several N.E.F. conferences, and had brought back to us in Denmark many interesting and inspiring reports. One of the consequences of his contacts with the N.E.F. was that the World Conference of the N.E.F. in 1929 was held in Elsinore.

This conference was a brilliant success. The picturesque old town, the beautiful surroundings (the blue waters of the Sund and the countryside near), the warm and sunny summer days — all made a wonderful setting for this gay gathering of more than 2,000 educationists from all over the world. The whole town was involved in the conference. Nearly all the pioneers of the New Education were able to be there, and were heard by large audiences. Maria Montessori, who was holding her own conference in Elsinore at the same time, was a remarkable central figure. It was a great experience

to listen to her wise words, to hear her speak of the child's rich innate gifts and potentialities, and of what a challenging though difficult task it was to be a Montessori teacher: difficult, because adults automatically felt that they must educate the child, and nevertheless must learn to let the child educate himself, while they stayed in the background modestly, ready however to be of service to the 'growing soul' where necessary.

Another factor which contributed to the value of this Elsinore conference was an exhibition of all sorts of school materials, text-books and children's own creative works from the existing progressive schools. This was of great importance to the Danish teachers. Here all the new words and phrases — creative activities, self-activity, group-work, and so on — became realities which could be put into practice and developed.

In 1948, the municipality of Copenhagen opened the Emdrupborg Experimental School with Anne Marie Nørvig as its inspiring Head; and in 1955, the Danish Government established the State Institute of Pedagogical Research.

It must be admitted, however, that the 'new ideas' I mentioned above flourished more intensely in theory than in practice at that time — in the literature, in inspiring slogans ('the child-centred school', 'vom Kinde aus', 'the century of the child', 'Arbeitsschule', and so on) — but still in many cases and in many places attempts were being made to turn these slogans into reality.

The school system as a whole, in Denmark, has not been radically altered, nevertheless. New trends can be seen. The children do work more independently, there is more variation in our methods, more technical innovations are being made available in our schools, there are more drama activities, more camp-schools, more school travelling, more audio-visual aids. Discipline is more friendly, contact between teachers and children is easier, and teachers tend less to be thought of as the ultimate authority. Nevertheless, I miss something essential still — a belief in the child, a confidence in the result of giving the child real freedom to develop. It seems as though educationists were afraid of this word 'freedom'. They fear the dangers of a really free education (to them these two words are in fact contradictory) which might result in the development of quite new human beings, who might well revolt against this unjust (and in many respects mad) world in which we live! The idea of a new generation of *different* and even rebellious individuals is enough to keep our education within the limit of not too dangerous experiment.

In spite of Rousseau's strong blast on the war-trumpet, in spite of Montessori's more recent blasts — the walls of Jericho have not yet fallen.

The Danish Mysore Project

Inge Folke Frederiksen
Primary School Teacher

The rich nations, which contain about one-third of the world's population, are getting richer and richer; but two-thirds of all human beings live in backward, developing countries and are threatened with hunger, illnesses and early death. In spite of all that is done by their own governments and through foreign technical assistance to try to improve the conditions in 'the poor countries', the standard of living gap between rich countries and poor is widening. Most people in the privileged part of the world realize that this lack of equality cannot go on, if we want to establish a peaceful world for ourselves and for our children. Thanks to modern methods of communication the world has grown small, and we cannot help knowing what conditions are like in the poor countries: similarly, people living there get to know more and more what life is like in our richer parts of the world. Revolutions and wars may be the result if we do not learn how to meet the problems and how to solve them.

All the countries belonging to the United Nations contribute to the programmes which aim at developing the technically backward countries and which are implemented through the sub-divisions of the UN, such as WHO, UNESCO and UNICEF. But besides this multi-lateral aid many nations have a bi-lateral aid programme, giving technical or educational assistance directly from one country to another, and the Scandinavian countries have been able to help in this way by making use of their special experience in various fields. Norway has for many years had a big and successful fishing programme in Kerala in South-West India; Sweden

has launched a family planning programme in Ceylon, and Denmark is conducting several small programmes in Africa and Asia, of adult education based on our Folk-High School tradition and our long experience in the Cooperative Movement.

One of Denmark's programmes is the Danish Mysore Project in South India, which aims at improving and developing six Indian agricultural schools. These schools were established during the 'fifties by Indians who had visited Denmark and studied farming schools and small-holders' schools here, and had become acquainted with the theoretical background of these schools as well as of the Danish Folk-High Schools. These Indians studied the work of the great Danish educationist, Grundtvig, whose ideas a hundred years ago meant so much for the spiritual and political development of the oppressed farmer, and they returned to India with the wish and inspiration to build schools similar to the ones they had seen. They carried with them pictures of Grundtvig, which were to be hung in the young farmers' schools they were going to build. And you can see the pictures here today: Grundtvig's portrait hanging next to pictures of Ghandi, Nehru and Hindu gods!

Since 1959 the Danish Mysore Project has been carried out in one of the young farmers' schools — the vidyapeets, as they are called in India. Behind the vidyapeet movement is an organization called the Mysore State Adult Education Council which was started by young students from the University of Mysore City in the early 'forties. In a country where 85% of the population were illiterate in 1951, and where even to-day only about 60% go to school, it is considered a privilege to have an education. With great enthusiasm many of these students started teaching programmes in their homes in the villages (where 80% of the Indian population live), going back during their holidays to teach their families to read and write and using the motto: 'Each one teach one!' Other activities were started, such as the formation of 'libraries' for the villages, often only containing a shelf full of very easy booklets on poultry or other farming problems but which 'followed-up' the newly acquired ability to read. The Council of Adult Education produced its own journal, and before long the government of Mysore State entrusted the Council (still a private organization) with the responsibility for all adult literacy education, giving it at the same time a very small financial grant. Later on, the need for education for young farmers — theoretical and practical — was felt, and in this way the first vidyapeets were started. Plans for establishing many more of these all over Mysore State were made, and little by little these plans are being carried out. Several of the leading personalities of the Council of Adult Education had had the opportunity of studying at the farming schools in Denmark, and some of them are now principals of vidyapeets in Mysore. But it was soon realized that the vidyapeets also needed the help of experienced teachers from Danish agricultural schools and of other experts on farming problems, who would come and live on the vidyapeets and co-operate with the Indians. Through UNESCO the Council got in contact with the private Danish organization 'Mellemfolkeligt Samvirke' (which means, roughly, 'International Co-operation'), a body which had originally organized labour camps for young people who wanted to assist in rebuilding destroyed areas after the second world war, but which had recently started minor agricultural and educational projects in Italy and Ghana. The two organizations took three years to draw up the final plans and the Danish Government agreed to pay $\frac{3}{4}$ of the budget (total: 700.000 kr.). The project had two main aims. One was to assist in improving the educational and agricultural standard of the vidyapeets (concentrating activities at the Shivaragudda Vidyapeet, 40 miles from Mysore City, where the Danish team was to live). The other was to give information and lectures on Danish political, social and cultural conditions to Indian audiences and, when they returned to Denmark, to tell Danish audiences what they had seen and experienced in India. Thus the Danish Mysore Project was acknowledged as a Danish contribution to one of UNESCO'S major projects — the East-West Project, which aims at better mutual understanding between eastern and western cultures.

Since the autumn of 1959 two or three teachers from Danish agricultural schools, with their families, have been living at Shivaragudda Vidyapeet, and due to the success of the Danish national subscription for the developing countries (1962) it has been possible to prolong the project, at least till July 1966. With success, we have had to change the type of expert that was needed at the beginning, and an 'all-round' educationist and an 'all-round' agriculturalist took charge of the planning. With close co-operation between the

Indian school principal and the Council's staff, they realized that a big scale poultry farm, established at the school, might be of great value. The breeds in the area were poor, the hens lean and the eggs few and very small. By having 2,500 day-old chicks sent by air from Denmark, the poultry programme has become a great success. The students of the school learn how to feed chicks and hens and look after them properly; they may even take a few back to their village after the end of term, to start their own poultry farm. In addition, people living in about 15-20 villages around the school come in great numbers to buy eggs for hatching, and to see this and other activities connected with the programme. And finally this large-scale hatching has become an important economic asset for the school, since the poultry farm has become the biggest one in South India.

Other activities connected with the programme, such as experiments with different kinds of plants, seed and fertilizer, or different kinds of hoes, ploughs or hand-tools produced in the school's carpentry workshop or smithy, seem to have great interest for students and villagers and thus help to create new working methods and higher yield. A co-operative society and shop have been formed at the school at which the villagers around may sell their rice and other crops for a good price, thus becoming independent of the greedy money-lenders. Here they may also buy their daily necessities, including hens and eggs. A cattle-programme has been started, demonstrating that the Indian Sindhi breed of cow, if fed and cared for in the proper way, can give a much higher yield of milk. The numbers of visitors coming to see the activities may sometimes create problems for the workers, but still it increases the interest shown in this small project in a far-away corner of the colossal continent. So, in particular, does the interest which has lately been shown by the Government of Mysore. Most of the Ministers have, at one time or another, visited the vidyapeet to see the various activities in progress, and already several courses have been arranged in the school for people working at a high level in the State's programme for developing the villages. Great interest is centred on the questions: 'Will the vidyapeet movement become generally accepted?'; 'Will the Central Government use vidyapeets — with their general academic education combined with their practical education in agriculture — in training workers for the important programme of developing the backward villages (the enormous Community-Development programme)?'; 'Is it true that the Government of India is considering letting the vidyapeets become part of the fourth 5-year Plan?'

One thing is certain, and that is that things develop slowly in India — due to tradition, religion, poverty and lack of physical strength. It takes a long time to understand the benefits of progress — these need both demonstration and education. The students who come to the school (about 50 of them will come twice a year for a five-months' course) are under obligation to return to their village to work there after the end of term. They are required to introduce to the community the new farming methods they have learnt and to try to awaken a feeling of responsibility. The course at the school is free, and rich and poor have the same rights of admission, but all students must know how to read and write. Very few of the students know English, and most of the lectures are given by the Indian principal and teachers. Those given by the Danish teachers have to be translated from English into the local language — Kanada — by one of the Indian teachers. It would take too much effort and time to learn Kanada, but a number of phrases and a few sentences which the Danes have learnt have improved the friendly relationship even more. It has been a leading principle of the project to preserve the Indian atmosphere of the vidyapeet, by keeping the Indian principal as the headmaster, with the Danish leader by his side as collaborator and adviser in all educational and technical matters. By training Indian counterparts to take over the activities from the Danes when they must leave, we have also endeavoured to form the solid foundation of a school which may give inspiration and economic support, not only to the students attending it, but also to the villagers around, and to the other vidyapeets throughout Mysore State. Perhaps one day similar schools, large or small, in many parts of India may become foundation stones contributing to the enormous building that will be New India.

Inge Frederiksen hopes to show a film of this project at the N.E.F. Conference in Denmark next year. This article will serve as an introduction to the film, or to a discussion on the project. Ed.

Preliminary Notice

THE NEW EDUCATION FELLOWSHIP

WORLD CONFERENCE

"SCIENCE AND THE ARTS IN EDUCATION"

1st – 10th August, 1965

ASKOV FOLKEHOJSKOLE, VEJEN, DENMARK

Organized by the Danish Section of the N.E.F.

The Object of this Conference is to study and discuss the shared values in one world, as revealed through Science and the Arts and expressed in the School Curriculum.

The Programme includes lectures, discussion groups and working groups. All lectures will be given in English. Discussion groups will be held mainly in English, but some will be held in other languages, probably French and German, for those who understand English better than they speak it. Working groups, held during the afternoon, will include subjects such as Drama, Music, Pottery, Mime, Creative Science, Creative Mathematics, Creative Biology. During the evenings there will be lectures on subjects of common interest, as well as films, music and informal gatherings.

A distinguished panel of lecturers from many countries is being assembled. There will be exhibitions of school material, books and works of art. One or two bus excursions to places of educational, artistic or general cultural interest will be arranged.

Post-Conference Activities, 11th-17th August, include the opportunity to stay a few days in various Danish towns and/or Copenhagen. Visits to schools, other institutions and museums will be arranged.

Site: Askov Folkehøjskole is one of the most famous in Denmark. It is beautifully situated in modern buildings about one hour's journey by rail from Esjberg and five hours from Copenhagen. Single and double bedroom accommodation is available and 340 delegates can be accommodated in the school and its neighbourhood.

Cost:
For those enrolling **before 1st April, 1965:** 450 Danish Kroner (approximately £23.4.0 sterling, including Conference Fee £7.15.0 and 10 days board at Askov £15.9.0).
For those enrolling **after 1st April, 1965:** 550 Danish Kroner (approximately £28.4.0 sterling, including Conference Fee £12.15.0 and 10 days board at Askov).

Further details and application form will appear in subsequent issues of 'The New Era'.

The Need to Depart from Traditional Values in Indian Education. A Working Paper *

Muriel Wasi
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It is easier to keep water flowing as it has always done than to re-direct a channel; it is easier to move with than against the tide. The older the country in which you live and learn, the sooner you realize that the easiest way to live is to agree; the most abiding thing to learn is what your fathers taught. Tradition appears to need no defence. It has stood the hardest of all tests, the test of Time, which includes history with its succeeding waves of revolution and reaction, enchantment, disenchantment and re-enchantment with inherited values. In such countries as ours the last word resembles the first more nearly than it does any of those valuable intermediate words upon which discussion turns and upon which (so it seems to me) the present and the future of education rest.

What is Education?

Are we agreed on this? There is bound to be pretty general international agreement on what Education is not, and I hope that by now the peoples of the world are agreed that education is not the accumulation of information in this or that culture or study or 'ology' or social or physical science or fine art. Information is an aid to the educationist. It builds up a language that makes the birth and growth of ideas possible; but it does not provide him with the tools of thought. Those lie elsewhere in the evolution of a reasoning process and technique, the steady growth of the imagination, the sharpening of insight till the point at which, thrusting aside the pedestrian movement from fact to fact Gradgrind-wise, the student sees to the heart of the matter in a leap at once intuitive and logical, for all intuition is ultimately fed by the logic of centuries. The function of education **now, then** and **always** is to make men and women and children think clearly, think steadily, think deeply and think truly. This implies the ability to distinguish between what is true and what is false, between the real which is the rational and the real which is not susceptible of rational explanation, the notion that has been acquiesced in without scrutiny and the abiding certitude that is greater than the certainties of measurement. In this process there is room for reason and imagination, for logic and intuition, for intelligence and understanding. In it there is no room for acceptance on faith, for reverence for and through emotion, for devotion (through mysticism) to age-old customs that are perhaps picturesque but do not stand up to the clear-eyed scrutiny of ruthless honesty.

Tradition sits upon us in India today with a complacency that is frightening to all young educationists and paralysing to those like myself who are in the middle years. A part of our tradition is reverence for the inherited idea, way of thought and life, for the guru full of years who is presumed also to be full of honours, for age and experience against youth and experiment.

Habit of Critical Thought

This paper is a forthright plea for the rejection of reverence in education, and for the acceptance (as imperative educationally) of the habit of critical thought.

To convert the fullstops of ages into question marks is the first step towards getting men and women and children in the Indian sub-continent to prepare the ground for modern education. Blind faith starts with religion of all kinds, sometimes basically grand because it appeals to that which is larger than man, sometimes less grand because it is involved in a mesh of ritual and leads to an unthinking exclusiveness. This is true, more or less, of all the religions of India today and of the persisting bias in education that favours faith against criticism. In itself neither is good; both require to be examined.

I do not suggest that all spiritual problems are resolved by reason. I suggest that to hold creeds without subjecting them constantly to the scrutiny of reason is always dangerous and sometimes dishonest. For belief is a kind of refuge for the unthinking. It provides that psychological and ethical citadel upon which the blows of reason leave no mark, and the trumpets of commonsense sound and resound in vain. Unhappily the walls of this citadel are very strong and do not fall. But within them rest men who have steeled themselves against

* A working paper read in India in 1962 during a symposium on Education and Traditional Values (Indian National Commissioner for Cooperation with Unesco).

the education that we seek in India today.

One of the dangers of the reverence I refer to is that, starting with religion, it comes in time (and sooner rather than later) to encroach upon and infect an entire way of education. To learn by rote, to use quotation as if it were argument, to cite authority for principle and precedent—all these are the result of placing upon a pedestal what should be on the floor. There is a tendency, with splendid exceptions, in our schools and colleges to encourage this attitude of mind and behaviour. To judge an answer paper in literature, history and philosophy, sociology, by its length, its volume of fact, its wealth of quotation, and to miss the main point which is the author's own contribution to the subject, is sufficiently general in India today as to be alarming. Has the student, having diligently collected his fact, thought round it? If so what is the evidence? Is he merely reproducing what he has assimilated in the course of this reading and listening, or is he judging that reading as a scholar should? These are questions that require constantly to be asked. It does not fall to all of us to make original discoveries in metaphysics, logic or even literature. But it surely falls to all of us to hold opinions and to make judgments that are not necessarily the transferred judgments of authority and pseudo-authority in such fields.

In my view it is better so thinking, so judging, to make mistakes, than, following the traditional path, to arrive at a conclusion that posterity and the stodgy present 'know' to be true. As if knowing were ever final, as if Einsteins did not follow Newtons! For three-parts of the business of the educational process is to travel, not hopefully necessarily, but vitally, with a constant responsiveness to stimuli, with sensibility and intellect bound together in that process of illumined integration in which idea and image and impression fuse into the streamlined pursuit of truth and excellence. Good tutors in India do not abound, but they exist, and these are people who know it to be their function to make students question what has been too easily accepted in the Humanities and the Sciences. Especially true is this of such a study as History, in which the popular idea that thinking is not as necessary as it is in Science and Technology is also (as always) the wrong idea. By what strange process of reasoning such a decision has been arrived at and has become first current and then rampant, till good students influenced by the topical prestige and marketability of science desert the history classroom for the laboratory, I cannot tell. Following the stream, good potential teachers of history are diverted from this vital species of discovery into the more popular and paying ways of science.

Lest I should be thought to be partisan between History that is in decline in India today, and Science that is moving steadily upwards to its appointed Everest, let me allay all fears. The only partisanship of which this paper and its author are guilty is the partisanship for reason against superstition, for the lonely, unpopular thinker who refuses to be stampeded by waves of popular opinion and economic pressure into sacrificing the abiding truth that History, like Science, has to be exacting to be good. It may even be more exacting than Science because it is harder to verify. The student has, therefore, to be more cautious in his judgments, not less. In dealing with the story of that which is not measurable or predictable, History has necessarily to draw upon imaginative experience. No doubt Science has also to do this and the stroke of genius that comes once a century or so is in reality the climax of a long process of routine good work in which somewhere the flash of inspiration lies in nucleus awaiting the appropriate moment for discovery.

Austerity, comfort and beauty

The second traditional value with which I would like to concern myself is the value that places simplicity and austerity in living above comfort and a high standard of living. The whole treasury of the world's proverbs would appear to support the traditional Indian position on this. 'Cut your coat according to your cloth.' 'We ants never borrow, we ants never lend.' 'Waste not, want not.' 'Kind hearts are more than coronets.' 'Many a mickle makes a muckle.' 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven.' All these sayings have a place somewhere in our thoughts as a corrective to the opposite that makes wealth a virtue and its pursuit the business of the common man. Yet today in India what our education most lacks is the ability to think with large, clear-eyed, feet-on-the-earth practicality.

Not long ago I was in the Philipines to attend an Education Editors' Conference, and was introduced

to the Community School of that country. Wherever I went I saw gaily coloured schools with gaily coloured flower pots, neatly gravelled paths and all the paraphernalia of daily routine entertainment. I was not surprised to see the schools so well attended and the children so clean and tidy. For surely this is clear to men the world over today (as it has always been clear to women and children) — an attractive school is the first step towards a good school. A school must attract children, not repel them by its ugliness. It is true that bricks and mortar do not make a school, but no school can stand for long without them. Yet with our traditional notions of austerity the last thing we think of is to make a school 'attractive'. A school is a building into which you send children to be rid of them. Stern, dark, uninviting, the inflexible laws of simplicity and austerity combine to make these places, which should be so well-remembered for joy and light and that sudden insight into what was often felt to be but is now seen to be, places of cold instruction.

It is not surprising that this background of poverty informs the lives of our children for many years after they have left an elementary school. The slipshod is accepted; 'we can do no better'. Dirt is accepted; 'we can do no better'. 'It costs money' to have shining floors and clean walls. I returned recently from a tour of colleges in a big city and can testify that every time I came across a good airy new modern building my heart leaped, my mind expanded to take in new ideas. For even we in the middle years can be educated by beauty, and beauty today appears to demand expenditure. Yet it is part of our insistent way of life to save money that should be spent. Savings campaigns may be patriotic from time to time, but there is by and large and in the long run, no virtue in either saving as a technique of living or in poverty as a way of thought and life. Such attitudes breed meanness, deprive the mind of its elasticity and run the risk of translating themselves into mean human relationships. They oust magnanimity, the generous impulse, the sustained habit of giving. I have observed for many years with unspoken distress the acceptance in my country as a tradition of the second-rate in preference to the first-rate, even where the first-rate can be offered. And all this because we are putting by, for that proverbial rainy day that may perhaps never come, what should be spent today. If whole families over a sub-continent go on with this forever we shall never have communities such as those of the Philippines where it is regarded as a bounden duty to support attractive schools; we shall never be able to shape public opinion to the wisdom of public and private expenditure on education and the social appurtenances that make education possible. A wise man once said, perhaps to offset the traditional omnibus of proverbs in favour of caution and providence, 'for every ten men who save money, there is only one who knows how to spend it.' For that is what economy means: it means wise expenditure, wise management; not the automatic impulse to hoard and then to pass barren gold or jewellery down to those who, to have diamonds in their ears, cast away the pearl of great price that lies in 'Education'. This calls for a re-statement of priorities in national living so that those who live well, and not merely the meek, shall inherit the earth.

The mystery surrounding sex

Abolish the tradition of reverence and replace it by the critical habit. Abolish the traditional notion that simplicity and austerity are good in themselves and replace it by the ability to spend and to live one's life with joy and vitality. This brings us to a third traditional value that modern India cannot afford to perpetuate, namely the tradition of clouding in mystery what should be clearly understood and discussed in our classrooms and universities. I refer to the mysteries that surround sex. All this is bound up with our notions of what is right for society. Order, above all things. Women shall therefore be placed upon a pedestal that, though not too high for Sita, may be too high for her modern opposite. The virtues that we have venerated without sufficient examination — Purity, Chastity at any price — now require to be examined. Again, as a choice between these and their opposites — licentiousness, looseness — one would obviously prefer the Indian tradition. But the old virtues must not be taken for granted, since they close the mind to its natural impulses and duties. They must be re-examined. In themselves these vaunted virtues may, indeed, stultify and reduce mental energy. They may keep a nation clouded, dark and weak. If science ever had a part to play in the life of the nation, surely this is it — that it should invade the private life of every citizen, male and female, and cast the light of candour, reason and forthright good sense upon what has been tucked away under a false sense of propriety and because we are — let's face it —

afraid to see the implications of knowledge. Knowledge of this kind protects: it does not expose young girls and boys to the dangers that beset them when they are ignorant. In every college, in every university in the country, and even in the upper classes of Higher Secondary schools, sex instruction is essential today. It is also essential in our present economy to explain and re-explain that large families are not divine gifts but a prodigality that India cannot afford.

With analysis, executive action

And this brings me to my last point. It is part of our inherited temper to be analytic down to the smallest implication of an idea. We have no difficulty spelling out the theoretic implications of an idea, a proposition, a relationship. The educational problems of all nations today demand that this analytic faculty shall be exercised, and we might be presumed therefore to be a fortunately gifted people. The educational problems of old countries also, however, demand that they shall in their old age be adaptable; that, having seen a problem, they shall address themselves to its solution, first with courage, then with commonsense and finally with whole-heartedness.

With our analytic insight we often see to the heart of a problem. As we have not inherited any gift for swift or concerted executive action and as we often enjoy the exercise of analysis, we do not go on to the business of constructive healing action with anything like the speed with which we revolve analytic implications in our minds. What ought to be done is clear. What is in fact done either lags behind what should be done for months and years, or gets done in a haphazard, blundering way. Concerted, responsible, timely, efficient action is still not a traditional way of life in India, and it is this more than anything else that accounts for the tardy solution of educational problems.

Having for instance accepted the theory of democracy we have seen to the heart of its implications in a country of over 400 million people. We have not been slow to see the need for compulsory primary education. In the more difficult reaches of secondary and university education we are as yet feeling our way primarily because the implications of democracy are at conflict with our capacity to pay for it in ordinary economic-cum-educational terms and to decide what, with limited resources, we shall list as priorities.

The problem of numbers at university level is soluble on a national scale only if you have decided effectively to make secondary education a terminus for all those who are for one reason or another unfitted for higher education. This effective terminus — action at secondary level — we have not yet succeeded in making, even after fifteen years of Independence. The problem at university level has, therefore, squarely to be faced. The maintenance of standards demands that, even in a democracy, only those shall be admitted to universities who are fit for such an education. Not the wildest interpreters of democracy in any part of the world today would insist that with limited resources for education we could declare university education a fundamental right for all. Even if these resources were not limited, I doubt if educationally such a case could be made out. And yet the argument swings backwards and forwards in the press and on public platforms in India. 'Admit them all. Admit third divisioners. Do not have entrance tests or vivas. Provide for everybody.' And all this is urged in the name of Democracy.

Wanted: strong brooms

In these matters, with all her traditional values of persuasiveness, gentleness and tolerance, India has now to take a stand that is categorical, firm and rigid. A university education, like a scholarship, has today to be earned; it cannot be assumed to be a right. It has to be earned on and by merit exclusively. It is no more the prerogative of the rich and the noble than it is of the pushing and the greedy. It is the reward of academic ability and industry. If we 'accept' too much, we are in danger of acquiescing educationally and socially in what should be wiped out with the inflexible determination with which a democracy at war can work. And we are at war — educationally we are at war with ignorance, superstition and the dead-weight of centuries. We cannot afford to accept or tolerate these things. We need strong brooms to sweep away the cobwebs of the years. Even if we wish to cling to the traditional value of much-vaunted tolerance, let us not misinterpret it to mean the acceptance of what is without relevance or value for today. If we must accept traditional values of patience and persuasiveness, let us also recognize that Time is our master and that it is vital **here and now** to abandon the luxury of analysis for urgent

executive action that is practicable and implies collective and harmonious work in the immediate present. For in the long run we are all dead. Too much tolerance in anything is bad; intellect which retards action is also bad. Both must be re-formed.

If I, who am actually in favour of much that exists, and certainly not against the essential values of harmony, persuasiveness and basic human tolerance, have seemed iconoclastic, I regret this. But there never was any national or individual progress that did not involve the rejection of what is outworn, and traditions that have outlived their usefulness are too obvious a liability for India to continue to bear. If, finally, you find it hard to forgive my unorthodoxy on national grounds, let me seek international forgiveness with a flippancy that is also a departure from our traditional value of solemnity: 'You cannot have a Unescan omelette without breaking a few Indian eggs.'

An Experiment in Creative Acting Techniques

(Sponsored by Adelphi University, New York City)
Grace M. Stanistreet
Director, Children's Centre for Creative Arts

FOREWORD
In 1962, a pilot demonstration program in creative drama techniques was initiated in New York by the Advisory Council for Children's Theatre, sponsored by Adelphi University, and led by Grace M. Stanistreet. The room used for the drama sessions was a nursery school in a low-income, high-rise city housing project.

I quote from **An Experiment in Creative Acting Techniques** (published by Adelphi University):

The Demonstration Class, composed of sixteen children and sixteen adults, met as a group one evening a week for a two-hour session over a period of ten weeks. The children were members of the Settlement House and came to the class on a voluntary, first-come, first-served basis until the limit of sixteen was reached and the enrolment closed. They ranged in age from eight to nineteen years, and were Puerto Rican, Negro, and White. Their attendance at the sessions was high and there was very little turnover during the ten-week period. The children had had no previous exposure to this type of creative experience and had never worked with adults on a peer level. The interaction that took place between the adults and children as partners in new situation evoked many challenging questions for future study.

The adults were also enrolled on a voluntary basis. They were drawn from the co-operating agencies that compose the Advisory Council. There were two representatives from Lincoln Square Neighbourhood Center's Board, and a few people not representing any organization applied and were accepted.

The adults were from a middle-class, predominantly white background. Everyone in the group, either through professional or personal associations, was in immediate contact with children. The group was enriched by the variety of their professions: teachers, dancers, musicians, speech therapists, playwrights, community workers, and librarians.

The Pilot Demonstration
The demonstration provided an opportunity to observe interaction in a heterogeneous group. Perhaps it was achieved more readily because it was a heterogeneous group. Mutual respect and trust developed. Feelings of warm interest and empathy were communicated.

The purpose of the demonstration was to communicate the concept of creative activity as a means of learning. Thus the inclusion of professional adults assisted this end, and enriched the children who were in the group as well. In this unique combination, observation and participation occurred simultaneously for the adults. Being a real part of the learning group gave the adults insight they could not have gained as observers only. It developed a 'real' relationship between the adults and children that was in itself an enriching experience. The aim of the demonstration was to provide experiences of substance that demanded the participation of the whole being, to stimulate imagination and to find avenues for use of unique individual resources.

A Definition of Creative Dramatics
The needs of children in our society are many —

freedom from pressures and fears, the chance to be successful, to learn by doing, constructive use of the imagination, stimulation of desire to learn, activities to develop the whole being for the sake of mental health and efficiency.

Creative dramatic activity is a means of satisfying some of these needs, although it is not a panacea. Its effectiveness is dependent upon leadership. Creative dramatic activity is concerned with the use of acting for purposes of development. Performance is incidental, and, when it occurs, is informal and self-directed.

The concern of the leader is for the individual's growth in awareness, understanding and moral values.

The Teacher's Philosophy and Goals

We wished, as has already been stated, to focus attention on this effort in the hope that it would contribute to a more rapid advance in the use of the arts for health, education, and personal achievement.

A second aim was to create a climate and demonstrate its importance in freeing the individual to function.

A third aim was to discover strengths and resources among the members so they might be used for the general good as well as for strengthening the individual.

The purpose of the demonstration was to show the application of creative teaching techniques to the dramatic medium. Why was this particular activity chosen? The actor must learn to relate and identify with other human beings. He must be concerned with the here and now. His perception and understanding of motivation must be cultivated along with self-knowledge, his primary resource in understanding others. These 'lessons' of the actor have been the basis for our philosophy of teaching at any age level.

The lessons, moreover, have no 'beginnings' and are constant and continuing, and can be conducted successfully in groups where backgrounds, knowledge, experience, differ. For example, in this group a professional woman improvised a scene with a fearful, inexperienced boy. She made it possible for the boy to present a creditable performance, but at the same time found material for her own growth. Thus she made the boy an equal participator and equally responsible. The satisfaction and success for the boy at the beginning induced him to stay with the group, volunteering to learn. This was a major victory.

From the Teacher's Notebook

For better understanding of the following record a description of weekly procedure is desirable. Children began to come at 6.45. They were greeted outside the meeting room door by a member of the adult group who volunteered to receive and take attendance. As the children arrived, they were marked present and name tags pinned on each. We used first names for all, including the teacher. They were shown where to put coats and then brought to the teacher. On the first night each was introduced. The teacher was seated at a small kindergarten table and chairs were grouped informally about her. With the first arrival, activity began. It was frequently interrupted for introductions or special greetings. In spite of this, a great deal was accomplished in this pre-class session. It was a warming-up time, completely informal. Attention was focused most frequently on word activities. In the beginning, we were concerned with having everyone learn names and faces. We played rhymes with names, and always the individual volunteered his ideas.

As we began to know each other, we played games for concentration and for imagination. 'My Grandmother Went to California' was a favorite and through this the children became aware of categories. One time we would play it for funny things that would make us laugh. Another time for

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intangible things like the bark of a dog. In this period the children became aware of words as images. One night it was foggy and the teacher asked what fog was like. Each person who wanted to offered an image. The teacher recorded these images as they were given. During the week she put them together supplying the first and last lines.

FOG
The fog has settled in tonight
How does it make you feel?
Like a lamp post — unlighted?
Like talking in whispers?
Like a person in a story — unreal?
Like it's going to rain?
Like a dried out flower grateful for the wet or
Like a stranger, or
Like a caress
Or like a lighthouse? Which?
The fog is like gray wispy gauze
Or like brown steam
Or like dry ice in a glass of water.
It moves slowly like a cat on its haunches
Or like strange ethereal creatures unfolding
Or like a thief in the night
Or a crawling army — the enemy
Or perhaps like a ponderous bear
Or a ghost flitting in the air
It is all of these and none of these
It is the fog.

FALL
The leaves fall from the trees.
It is Fall — soon winter will be here.
The leaves fall — as they grow — each different from another.
This one drops slowly as if it doesn't know
Whether it's going up or down
This one like a flipping card this side up — then the other side up
And there is one just like a plane that's doing loop de loops
And one that moves as if it were doing the twist
And another as if it were whispering a secret to the earth —
And still another droops down like a child's tired head
And now hundreds come like skiers flying down the slope.
Fall is finished and the trees are bare.

On the first night, after all had assembled, the teacher asked each person to move his chair to another part of the room so as to make a big circle. She then directed that each tall person have a much shorter person on each side. In this way adults and children were physically integrated. Then she explained what the class was going to do. It was to be an acting class, but a special one. It was to be an experiment in having one class for both older and younger people.

On the table by the teacher's chair was a silver pitcher containing thirty-two roses. These, the teacher said, represented the class. There was a rose for each one to take home. The roses were a further contribution to the idea of integration and equality.

The procedures described for this first night became standard procedure: the reception, the pre-class activity, and the students making their own circle of chairs. Seating directions were frequently changed, however, so that people did not become permanently associated. But the scattering of children and adults was continuous.

In the beginning the teacher asked for volunteers to work on the problems. No one had to do anything until he was ready. By the fourth week everyone was ready and eager to try.

At 8.15 the teacher dismissed all those under twenty. Each of the children came to the teacher and shook hands. This was the teacher's opportunity for personal encouragement. Soon the children were able to handle this social gesture with ease and pleasure. The rose that each selected from the pitcher helped the first night because they all wanted a rose. The adults continued to work until 9 o'clock.

The notes and comments which follow do not use real names and were written the morning after each evening session.

First Session
The purpose of this class is to prove dramatically that an experience with an art form is a means of growth (self-integration) and recreation for all ages and levels. If this statement is acceptable, it assumes that all members of the group are here to learn from the experience. What they learn will vary according to what they bring — e.g., the teacher, already proficient in the use of creative dramatic, will find confirmation of her own beliefs and practice; the parent will find a better understanding of, and respect for, children. The sociologist will see how a common purpose works as an integrating force. The psychologist will recognize that art activity releases an individual. The professional in the arts will be refreshed and stimulated by the capacity of a child to respond to the stimulus of dramatic ideas. All the adult members of the group will gain insights into the creative educative process. This process requires that the individual use himself, and this use results in growth.

This class will be successful when each member, regardless of age, submits to the experience for the sake of the experience, confident that the teacher will protect and

be responsible for the well-being of each member. The adult who comes into such a group with the idea 'this is for the children, not for me — I take part because I wish to be helpful' — defeats the purpose of the class. It is the adult who lends himself wholly for his own purposes, who will truly aid the children. The adult is, for the time being, a student, as the child is a student. They are colleagues. This gives the child real satisfaction and eventually independence. If the adults go through the motions of the class, but withhold the self from the activity, their physical presence will have little value.

What happened last night? We established procedures. We introduced the activity by games, exercises, improvisations. We introduced each other. No one had to say his own name because it is easier to say another's name than one's own. We introduced the special vocabulary, especially two protective words 'curtain' and 'cut'. We talked a little (not much) about acting and, of course, about the reason for the class.

What did the children take away? A little more self-confidence, because each one had discovered his own adequacy, confidence in the leader, a feeling of having part in something important, and an anticipation of the next session.

What did the adults take away? Some had a feeling of anticipation, because they could see the possibilities of this kind of experience. Some were doubtful. Some went as the children did, with a feeling of satisfaction because they felt adequate to the situation. Most of them had confidence in the leader, and most of them had achieved a feeling of oneness with the group if only for a brief time.

Fourth Session

How do I find the words to describe this fourth session? This group is now held together by a golden chain that has made itself in four weeks. At one moment, everyone was literally outside his own skin. At the second session, when the leader was dismissing all those under twenty, at 8.15, the nineteen-year-old boy Robert had said, 'Grace, next month I'll be twenty. Can I stay for the rest of the time — till 9.00?'

Yesterday was the first December meeting. The teacher thought that Robert's twentieth birthday should be noted. A cake with 'Happy Birthday Robert' and twenty candles was hidden in the room. During the session the leader said, 'I'd like to hear how you sing together. Would you try "Happy Birthday"? How many people have birthdays this month?' (There were four.) 'We'll sing "Happy Birthday, dear friends." Who will lead the singing?' A twelve-year-old girl volunteered and she called Robert (the nineteen-year-old) up to stand with her. The singing was beautiful.

Later in the session the teacher said, 'Some birthdays are more important than others. Name the important ones.' They did. The teacher said, 'There is one, I think, that is more important.' And Robert said, 'Twenty, because you're out of the teens.' And the leader added, 'At twenty you assume responsibilities of adulthood. Robert will be twenty this month. We have been learning about cues. Some of them are direct and some are indirect. Elizabeth and Daryl have a part to play now and I'm going to give direct cues. Are you ready to act, Elizabeth and Daryl?' At that moment, Daryl flicked the switch and we were in the dark.

In the corner of the room, a glow appeared, rising from the floor. Elizabeth emerged holding the cake with its twenty lighted candles, and the group, as surprised as Robert, took its cue to sing 'Happy Birthday'. The cake was put on a table within the circle, and after the song Robert was asked to think of a wish before blowing out the candles. Someone in the group said, 'And we will all make a wish for Robert.' There was a moment of impressive silence, as Robert stood before the candles with hands together. 'Now blow.' He blew. They all went out and the lights went on, with the heartiest applause. Robert, standing in the middle of the circle, looked at the leader questioningly, 'May I say something?' The leader nodded and Robert expressed his appreciation briefly, and made a quick exit from the room. Everybody was Robert and Robert was everybody. It is a moment we will all remember. It was his first birthday cake with candles.

The children always say goodbye to the leader, but last night the adults wanted to and did. The class substance was built around the surprise element. This was planned for two reasons: the holiday season and Robert's birthday. The teacher asked how many people were engaged in making surprises. She talked about the delight of the planned surprise, and then gave the problem for improvisation: to choose one of the 'where are we' places — like beach or playground — and plan a surprise ending. The quality was good. Particularly noticeable was the children's involvement, and an eight-year-old girl's pleasure in the fact that **'she talked'** in the improvisation.

When the children left, the leader talked to the adults about her way of working. She explained that the importance of this class is the opportunity to do, and we learn by doing. She talked about the 'touch and say' (a teaching device — introduced the first night) and pointed out some of the learnings from it. She suggested the adults now carry this idea of pleading and refusal on to a real situation using story book characters. She suggested the Queen and Snow White, Snow White begging to be allowed to stay to watch the Queen dress. The scene which followed was another high moment of the evening. The quality of this performance moved us again 'out of our skins'. A characteristic of this group is its wonderment at what is possible.

In the pre-class session, the teacher had mentioned the fact that we are doing self-research. She challenged the individual to go deep within himself to find out what he thinks and feels in response to her suggestion. The class is unified by harmony of purpose and mutual trust. It is remarkable because of the nature of the group, but it demonstrates what is possible.

The Ten Sessions in Brief

First Week. The main purpose is to create the desire in each participant to come back. This can be accomplished by creating a permissive atmosphere. Procedures are introduced and we become acquainted.

The purpose of the sessions is explained, and an attempt is made to communicate the pleasure of a serious work attitude — 'Law and order are conditions that liberate the forces of the soul.'

Second Week. Individual needs begin to emerge; for example: Millie, who was quite inarticulate, and Jim, who was there only because his mother wanted him to be. Alice needs recognition; Robert looks for appreciation; Angela lacks confidence; Ginny wants 'just to be heard'; Bill seeks the opportunity to realize his potential.

The adults need to understand their value to the children, by demonstrating their capacity to learn from the same sources, to forget about children as children, and see them as colleagues in a common endeavour, to avoid patronage and sentiment.

The teacher must continue to create the desire to be part of these adventures.

Third Week. The teacher knows now what she can expect. Standards are becoming clear to the group. Each begins to evaluate his own efforts. The transactional quality of communication becomes apparent.

Fourth Week. Adults and children are 'settled in' — have made relationships and out of these relationships:
(1) Attitudes toward work are established;
(2) Attitudes towards group, self, and teacher are formed;
(3) Individuals have become a part of a functioning whole — as evidenced by the unity and harmony of Robert's birthday party.

Fifth Week. Contributions are coming more readily and their quality is improving. The teacher can hold out for better quality because of a growing faith in her leadership.

Sixth Week. Some of the less interested or more fearful members are less shy. Jim smiles with pleasure; all see it and rejoice. Everyone now does whatever he is asked to do. But the teacher is still concerned with providing refuge for those who need it. She is sensitive to the capacities and needs of each group member.

Seventh Week. The group is solid but the teacher must be ready to provide continuous satisfactions in the activities. She must come prepared to advance the group. They cannot stay at the same level. She asks herself: What has been accomplished? What has the group learned?

How not to be afraid to express themselves.
The pleasure of a serious work attitude.
An awareness of form emerging.
Confidence.
Better understanding of self.

The children are progressing more rapidly because of warm support and applause from adults.

Adults and children are beginning to recognize the difference between the true and artificial, between substance and shadow.

All students are aware of progress. All are enthusiastic.

Eighth Week. Angela is participating with confidence and eagerness. Tonight two beautiful scenes were created by Nina and Jim, Ginny and Robert (adults and children). We see now how much has been gained.

Ninth Week. A unity and a seriousness of purpose were evident again tonight. All have learned that they have some independence; that they are respected; that they need not be afraid of mistakes. They have learned how to approach a problem and to find many solutions.

Tenth Week — Visitors' Night. The teacher welcomed the guests and introduced the most unusual class in the world. She told them what it was about and that the class would show the way it worked. 'We are not giving a performance.' She explained the contribution the visitors could make to the group by identifying with it, making its problems theirs, being sensitive to the group's intentions, which means 'don't laugh unless we intend you to laugh.' (A sensitive observer commented later, 'I grew a little myself.')

The very fact of the visitors' presence gives stature and importance to the group effort. The teacher says, 'Be participants with us in your mind and spirit. What are some of the things we are learning here? We learn not to be afraid of mistakes; to become aware of the appropriate word and action; to express our own thoughts.'

We played some of the games and did a few improvisations. At the end, the teacher said, 'No one is asked here to do what he cannot do, only what he can do. Here each person directs himself. He discovers that he is capable of finding answers to problems.'

There are two key words in this effort. One is respect. The other is (agreeable) activity. Respect makes us comfortable. Activity generates thought. Thought is the beginning of learning.

Looking Back
We remember that in the beginning Millie would shake her head instead of speaking, that Alice demanded attention by insistent behaviour and strident tones, that Robert needed encouragement because it did something for him, and how much Richard had from the very beginning. Richard's ability to think, to express, helped us and, in helping us, Richard grew. And Ginny, who has suffered from labels always, was released. Golde, an adult member of the class, wrote to the teacher after one evening: 'Last Monday evening will always remain a

memorable one! I watched a shy inarticulate child escape from his shell and find his voice. The pleasure was personal! Surely this can stem only from a participating group such as our class!'

Postscript

Something should be said about the session content. There was no subject matter. We did not make plays, we did not make pantomimes, we did not create characters. But we had a theme which connected and illuminated our shared experience. There was the challenge to find new meanings behind words and to find words and actions for meanings. Incidentally, we discovered drama. We played games with words and actions and we played out life situations. We tested all we did for truth. Occasionally we carried real life situations into known fairy tales, making these more meaningful as they made life more meaningful.

Through these experiences individuals learned about responsibility to themselves and each other, learned the commonality of feelings and lost the shame attached to certain emotions, learned the value (truth) of the spontaneous response, learned the warmth of working together for a purpose. To put such lessons into words would be like attempting to capture a butterfly with bare hands. We worked with the need of the particular moment and the particular needs of people. These constituted our course of study.

BRAZIERS PARK

School of Integrative Social Research

SOME CURRENT WEEK-ENDS

Mar. 6–9 **Garfield-Howe Guitar Group.**
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Send a card for detailed programmes.

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Intellectual Effort and Mental Hygiene

Ruth Froyland Nielsen
N.E.F. Section Secretary, Norway.

Little Liz: 'If 95% of all work today is done by machines, why is everybody so tired at night?'

A Norwegian psychiatrist, the late Dr. Trygve Braatoy, has in a way answered this question: 'The fundamental problem of mental hygiene today is an intellectual one.' If we take the two statements together, they reveal a very important problem which should be studied not merely by psychiatrists who meet patients only when their burden has become too great for them to tackle alone, but also by those who are faced with their own 'Little Liz' and who should help her to shoulder the burden imposed on her by other people's exhaustion, as well as her own.

We can divide our study into 'intellectual effort', 'our time', and finally the implications of the phrase 'mental hygiene'.

Intellectual Effort

In defining intellectual effort, I should like to present the instructive concept of the eminent German-American psychologist, Wolfgang Koehler, in his classical study. He shows us how hens and dogs behave when they are placed in a cage with only three walls, two of them made of netting. The animals are inside the cage and food is outside. Both a dog and a hen will try to reach the food directly, running toward the netting again and again, hurting themselves without reaching their goal. The hen will go on running helplessly; but the dog will, all of a sudden, stop — as though it were thinking — turn round, make a detour and find his meat. This detour represents an intellectual effort, and some individuals are not capable of such 'brainwork'. In Norwegian jargon the hen represents the brainless! But this effort to find a detour presupposes what some psychologists have named the investigatory reflex which might be called an adventurous spirit, a love for exploring new things, and finding strange solutions. This may bring happiness (success) or frustration (by defeat) — that is, there are emotional implications to colour which complicate our intellectual picture. This emotional

component accompanies all our activities like background music, sometimes in harmony, sometimes with a distressing discord.

The great Swiss-French psychologist, Jean Piaget, describes the 'circular reflex' which consists in the baby's repetition of a reaction, as when the child folds its fingers around anything which touches the palm of its hand. The 'secondary circular reaction' repeats the same conduct in more complex activity which again leads to an attempt to rediscover the movement which led to such an interesting effect. Even on such a primitive level this effort implies the sorting out of unsuccessful movements, or the distinguishing between successful and unsuccessful moves. This again implies discrimination and classification, facets of what we later think of as intellectual activity.

We have then the detour, the investigatory reflex, the circular reaction with all its variations and classification. These are fundamental components in intelligent behaviour, and are all characteristic of the intellectual effort which is demanded of each individual every day. There is another word — frequently found in Piaget's descriptions and important for our discussion — the word 'décalage' (I cannot find a satisfactory translation). Décalage represents behaviour which is essentially primitive but to which an individual will have recourse in unfamiliar situations. Even an adult may then manipulate things, tools, thoughts in a disordered childlike way, till he begins to understand and is then able to tackle the problem more systematically. In periods of distress, illness, tiredness, it is easy to fall subject to regression, as the psycho-analysts say. Regression represents primitive, childish behaviour without constructive intentions.

When discussing intellectual effort, we must remember the social aspects of existence and their bearing on intellectual development, with all the contributions and demands which they represent. We cannot discuss in detail how intellectual activity is to a large extent dependent on social intercourse as such, though we must keep that fact in mind. Instead we shall take up a statement which we meet again and again, the statement that a harmonious relationship between people depends on kindness, understanding and love of our brethren. At the beginning of our century, many psychologists spoke of innate gregariousness, of social instincts and so forth, and if we study books from this period, we might believe that these statements were all that could be said of the matter. But 'social' is not something which exists solely and simply in the fact that several are assembled in one place. I should have liked to describe some of the observations made by Piaget and by Susan Isaacs; but I must limit myself to a single observation of my own in order to point out some of the intellectual implications (in a 'social situation') which have a bearing on our problems. Piaget calls the establishment of social contacts the result of an intellectual construction. This implies a mutual exploration of the people concerned, their personalities, capacities for the job and for the necessary adaptations which are at the core of such activities, followed by an exchange and elaboration of individual and common contributions to the imminent demands of the job.

In one of my own series of observations, I asked children of the same age, two at a time, to draw a picture of a house all the details of which I had already given in a model. The sheet of paper was pinned to the table and the pencils were tied together with string so that the movements of one child would have repercussions on the pencil and drawing of the other. Some children were completely preoccupied with their own drawing, without any thought of the other one as a partner. After a discussion with the observer, they could more or less clearly see the social problem, but even so, some of them would at once forget this when they started to draw again. Some children suggested: 'First I could draw, and then he and then I . . .' If we asked the 'partner' whether he had understood, he would say: 'Why, yes, first I draw and then he and then I . . .' And they would then repeat the pattern of working each for himself, even fighting for the better part of the string and hampering their partners. Not for one moment did they stop and ask what might have gone wrong in the alternating plan to which they had agreed in principle. Most of my subjects, between 6 and 15 years of age, did not see the social problem till after the discussion with the adult. But with this help and with increasing age, they were able to grasp the problems and solve them, (even so, some of them preferred the fighting to peaceful co-operation). One may note the first outlines of socialization and its development during childhood, but it is necessary to bear in mind regressions in times of unhappiness, tiredness and

décalage when the new situation presents too many unfamiliar problems.

Before we move from these general points which are included in intellectual effort — the adventurous, the investigatory impulses which appeal to most of us and which give colour and light to our existence — we must remember what is also implied in these activities — effort, strain, frustration, fatigue. And with these concepts in mind, we move on to the second item on our programme, that of

Our Time

The necessity of finding detours is with us from early childhood. One cannot go out of the door of one's home without having to take care not to go straight ahead. One might bump into someone on the crowded street, one might get hurt: the police tell us that we cannot start too early in training little children to mind the traffic. One cannot just wash one's clothes and hang them on the line: one must know the details of the washing-machine. 'And what a blessing that is,' one may say. Yes, a blessing and a strain. Some intelligent housewives refuse to use a mixing machine or a pressure-cooker because it is so tiresome to fix the first, and such a strain to remember to look at your watch so as not to risk an explosion with the latter. Some people like to watch the process while working, and these find that they lose something when they give themselves up to machines and technique. Adaptation (and re-adaptation) to new situations, new tools and gadgets, represents a constant demand for intellectual effort — a breaking of traditions which may at the same time mean risks, unknown risks. Even adventurous spirits may feel the stress when the adaptation is not a result of their own initiative but is forced on them from without, and in fields which do not appeal to their spontaneous interests. Even they may feel the loss of an old and loved procedure of tradition, and anxiety when faced with new and untried tasks and techniques. Space and time put limitations to our efforts and bring pressure to bear upon us because we have to hurry. This constant haste also takes its toll on hearts and on respiration: we are continually out of breath, literally and figuratively.

The technical progress of today demands an extension of compulsory schooling. It is no longer just a question of mastering the 'three Rs'. Technical knowledge is demanded of everybody. Read the newspapers! Hear the cry for more intensive technical schooling in all countries! This means theoretical studies, abstractions . . . Of course, the study may be absorbing and thrilling — to the ones who can understand! But there is also desperation in many young people (not only the backward ones) who feel the pressure but who cannot grasp the theories and abstractions, who are constantly afraid of defeat. The ever-increasing demand for intellectual effort is accompanied by anxiety, by emotional strain on the part not only of the individual but also of his family. As educators we meet this strain in schools, where the demands for technical schooling and intellectual capacities, enforced through rivalry among nations, is so great that other sides of school life such as music, handicrafts and gymnastics get very little room in the curriculum in spite of their importance for young people, in spite of the efforts of great educators of our century. We have already mentioned the intellectual component of social life. It should be enough just to look out of the window to see the implication in our world of today. We see the density of populations growing, the modern housing projects even in rural areas, the life in big factories, offices, shops, all of which imply specialization, organization, limitation of personal freedom, and one may even say of breathing space!

I had the opportunity of talking to the late secretary of the Socialist International, a person of the highest quality and of unparallelled schooling who could read faster and more effectively than anybody I have known. He said: 'I read what I can get through in a day. The rest goes into the wastepaper basket — period!' What about you and me? Do we constantly run around with a bad conscience? Do we dare to admit that we don't get through, because we cannot stand the strain, and that we just read the comics or the stories about royalty, if we read at all? Sometimes the adventurous spirit slips away and the fun goes out of life. Some people give up voluntarily, some feel desperate, some get crushed. And some of us turn, asking for encouragement and help, to

Mental Hygiene

We started our study of intellectual effort with the first signs of intellectual activity which we found in the circular reaction and the secondary circular reaction. Let us go back to this primitive behaviour, this time looking at it from a different angle, that of **intense muscular tension** and on the other hand,

complete relaxation and rest. We included in our observation the happiness in adventurous endeavour. If we look at these patterns from the new point of view, we note the happiness of effort and the bliss of relaxation and rest.

In our time . . . in our time, the intellectual and physical effort implies still another component which we have not mentioned before, the speed which tends to make the concentration and strain the important part. There is no time for the second part of our pattern: relaxation and rest must be put away — till some other time. It has become a virtue not to rest, not to take a holiday. The psychiatrist and the physiotherapist can tell us what this rush and this unceasing effort lead to.

Let us look at the healthy baby after he has been concentrating on eating. He sinks back into his pillow with an expression of bliss, leaving all strain behind and giving himself up to sleep. Look again at the movements of a small child at play or just walking, and then let us look at ourselves — at the tension in our faces, at the constantly lifted shoulders and distorted postures — and listen to our own breathing. The ordinary teacher of gymnastics will ask the pupils to make an effort and still more effort: 'One should pull oneself together, one should not give in, be lazy.' Let us listen to the physiotherapist: her first request is to relax, and her patients discover that they are unable to do so: they are wedded to their efforts. It will take much time and hard work on the part of the physiotherapist as well as on their part to get themselves 'loosened up'. One sign of fruitful progress may be that we give way to involuntary laughter — or to crying — we who are so energetic, we who never complain and never weep. I should like to point out to all of my fellow educators that one of the important rules in our physiotherapeutic re-education is that we should not do more exercises than we feel like doing. We learn that no strength comes from too great exertions; our tired muscles cannot take it, and we are — eventually — forced to use other muscles instead, the wrong muscles. This means harm to one's body, and it takes away spontaneous energy and joy. I have many times tried to bring teachers of gymnastics and physiotherapists together. They speak different languages even though their idiom is the same.

I have tried to discover whether in history there are any records of measures taken to secure relaxation and rest for dedicated, hard-working people. So far as I have been able to find out, the regular return of a day of rest is confined to the Jewish tradition and through that to the Christian and later also the Mohammedan tradition. Dr. David de Sola Pool writes in his book **Why I am a Jew**: 'The Sabbath dramatizes and blesses the routine of physical existence . . . It is not often enough realized that the third commandment of Sabbath rest is also a command calling for and sanctifying work: "Six days shall you labour." . . . One needs work to get the best out of oneself and out of life. This third commandment, after recognizing this, goes on to say: "But on the seventh day, a Sabbath to the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your manservant, nor your maid-servant, nor your cattle, nor your stranger within your gates . . ." ' And the Rabbi Phillip S. Bernstein tells us of the difficulties which the Jews experienced in other cultures, for instance in Egypt and in the Roman Empire where 'Seneca ridiculed the Jews for wasting every seventh day in idleness . . . But remembering their own bondage in Egypt, they wanted their manservants and maidservants to enjoy the respite as well. In a world more profoundly plagued with xenophobia than our own, they insisted that the stranger was entitled to equal benefits.'

This tradition has followed us into modern times, although the carrying out of the fundamental principles are being practised differently and also interpreted in varying ways. We know (1) the strict religion where the Sunday is not so much a day of rest as that of meditation and worship, of building up spiritual strength for the week to come, for the life to come; (2) those for whom Sunday is really a welcome day of rest for the exhausted, after a week of unending work; (3) those for whom it is the day when they may do all the chores which they did not get around to during the week; (4) those for whom Saturday represents an evening of merry-making, followed by exhausted sleep on Sundays; (5) those, in countries like, for example, my own, for whom Sunday is a day of excursion, of walks in forests and mountains, of ski-ing in winter and bathing in the fjords in summer.

Christ criticized certain interpretations of the third commandment and certain practices as well. Through the ages many interpretations and practices

have been launched and many kinds of criticism have been brought forth, but would it be possible to abolish Sunday or the extended holiday, the Anglo-Saxon weekend?

Modern investigations in industry show that a limitation of working hours, with well-planned intermissions, tend to intensify the work done. This is in contradiction to the layman's conception found even in Seneca's days, when this wise and learned man 'ridiculed the Jews for wasting every seventh day in idleness.'

The demand for precision in work and protection against accidents has also had bearings on the organization of working hours, in such arrangements as the four-hour watch in the marines and in branches of transport. The human organism cannot respond adequately for much longer periods to severe demands made on it. The school day, too, is broken up into periods of three quarters of an hour with an intermission for rest and relaxation, to keep up 'appetite' and interest. Certainly, questions have been raised concerning this tradition: should one follow a fixed system, or should the periods of work and rest be worked out in relation to different ways of work and different subjects? The school physician underlines the necessity of fresh air and the psychologist is concerned with the danger of overwork, even when pupils are feverishly interested and want to reach their goal quickly.

What **are** the efforts and the requirements of intellectual work? Are there any traditions which we can lean upon or learn from?

People who work in intellectual fields are supposed to have a different and very special relation to their jobs: they are fascinated by their work, they have a calling. This love and devotion is an incentive, but it may also lead us to work too hard, too long, to overdo it and become exhausted, fed up!

We have already discussed physical fitness, gymnastics and physiotherapy, and we know that physical training, relaxation and physiotherapy is being introduced into industry and into big business concerns. But not into our world! We remember **yoga** with its exercises for intellectual development and for the growth of wisdom. It is there for us to study again in the light of our requirements today.

In the Catholic brother- and sister-hoods based on very personal devotion and sacrifice, we find diverse exercises — daily and nightly exercises of a spiritual nature: we are reminded of the meditations and contemplations of different religions, the prayer, the worship, the self-examination, the sacrifice, the 'quiet time' and the recreation hour every day. If we study Saint Ignacio's **Exercitia Spiritualia** we may find a parallel to the teachings of the physiotherapist in the minute study of each detail of the life of the spirit and in the constant light of the teachings of Christ and the interpretations given by the founder of the Society of Jesus. But, while reading, we understand why only very few of the disciples who enter this and other religious societies are able to carry out their decision in spite of the wise recommendations and rules of the orders.

Are there other non-religious communities with long traditions and something to teach us? Military bodies have a long tradition in all cultures. In times of war, inhuman effort is demanded of officers and soldiers: they are physically trained with this end in view. What about relaxation? My consultant at the office of military psychology gave a roar of laughter when I telephoned him: 'My dear Ruth — women and brandy!' he said. As an afterthought he mentioned the modern concept of welfare work within the forces, which means that these problems are being studied.

What of the nursing profession? The theme song of the nurses has always been intensive work and sacrifice. New working programmes for nurses are the result of the lack of candidates and the fact that nurses quit their jobs: doctors and head nurses of the old tradition had to revise their conceptions of the profession so that working hours are now more humane, and the nurses can lead a life outside the hospital, and marry if they wish.

What about our own field, I mean the field of psychologists, educators and other people engaged within the humanities? I should like to quote the director of Labour and Management Centre, Yale University, Professor E. Wight Bakke, who writes on **The Human Resources Function**: . . . 'It goes far beyond welfare activities designed to compensate people for frustrations they feel in working with others. It has to do with the organization itself and of relationships at work. The chief objective is not to compensate people for the monotony,

unpleasantness, or burdens of work, but in one sense, **to reduce the need for compensation by improving the work process, work associations, and the work opportunities.** The main objective, in other words, is productive work and the maximum opportunity for all the company's people to utilize to the fullest possible extent all the skills they have relevant to making this work more productive . . . It is my conviction that personal satisfaction, as well as company effectiveness, is promoted by this approach to the human resources function. But this is a by-product, not the chief objective of effort.'

There are certain characteristics of those engaged in our field: we are supposed to have the privilege of a calling, a vocation, which should imply that we are so interested that the question of working is immaterial. The fact that we choose a profession which, in most countries, is underpaid when we consider the expenditure in years and money during the years of study, the fact that we go to study-courses when we might have basked in sunshine — all this bears witness to our love, interest, devotion to and satisfaction in the job. But the demands on us are very great, and include the expense on books, periodicals, equipment, which people in general and even authorities seem quite unaware of, though they expect us to be well dressed and to have a decent home representing a cultural background. Workers in the intellectual walks of life, it is felt, should be above such petty things as money, and strikes should be out of the question. We have long holidays. But the responsible teacher, from nursery school to university level, **must** attend study-courses and use his vacation responsibly. What **is** a really responsible way? Does the school curriculum take these questions into consideration? There is one section in the curriculum which might provide an answer — arts and crafts, including for example, gymnastics, music, drawing, modelling, drama, wood and needlework. When arts and crafts were introduced into schools in the last century, it was then (and even today is often) regarded as utilitarian. Today we know that these different kinds of creative work, though they are not first and foremost 'useful' in the strict sense, are vitally important for the development of the individual. So many sides of the personality are released and get the opportunity to develop. First and foremost, they give satisfaction and pleasure which are themselves incentives to further activity. They give a wider scope to our self-evaluation and security through achievement. And thus, they provide more opportunities for enjoying and using ourselves and our capacities. These creative activities should not be regarded merely as a means of recuperation or relaxation, nor merely as an 'education for leisure'. They are certainly not relaxing if one is to master them and get satisfying results. But they should be an integral part of education, whether the students are nursery school children, university students or interested adults, because they provide fulfilment.

It might seem superfluous and tiresome to give so much space to a theme which has been at the centre of 'new education' from the end of the nineteenth century and up to the second world war. But since that, these factors have been put aside, while the effort to make education effective has come to dominate our educational perspective. We know the effects of the atom age and the demands it makes on all of us from childhood and onwards. It is difficult to take up again the problems which have been mentioned, because they seem old, worn, stale. But if, once again, we compare the educational outlook to that of modern conceptions of industry, we find that we have almost forgotten the old expressions of rationalization, the Taylor system, even Chaplin's film, **Modern Times**, because emphasis has been shifted from these very restricted problems to those concerning the human factor, its needs and its possibilities. And when this has become basic in industry, it is because it **pays!** In the 'humanities' we don't ask about pay in that sense: perhaps we should? Some day we shall have to. Some day we shall remember a dialogue from the film which Noel Coward made about the second world war. The captain asked his crew what one should wish for the new ship. 'A happy ship, Sir', said one. 'An efficient ship', suggested another. And Noel Coward, the captain, replied 'yes' to both: 'Because you cannot have one without the other.'

A Series of Recorded Discussions with Young People

DISCUSSION 2*

We began this discussion by referring back to the text of the earlier one. The group agreed that the printed word was helpful when considering an argument in retrospect. I then asked them if, having considered the points more fully, they had learnt anything more about themselves. There was a very long pause . . .

Miss C.—Not *learnt* so much as wondered . . .

H.M.—What have you wondered?

Miss C.—Am I like this really?

Miss W.—I've wondered what people really think of you. You know how you think you are, but what do other people think?

H.M.—This was a recurrent theme last time. You were much concerned with different aspects of your personalities — we all were. You spoke of yourselves as teachers, yourselves as persons. Could you be different in one lesson from what you were in another? Were the children difficult? I think we should look at one or two examples of this.

The group was then directed to reconsider the point in the text where children were described first as over-cautious and shortly afterwards as over-familiar. It was pointed out that these were opposing view-points expressed in a short space of time by a group of normal adults. Various members said that all people varied like this.

H.M.—Another example of emerging view-points occurred when Kathleen was under discussion. First she was difficult, rather frightening perhaps, certainly a problem. Then we consider the details of her home circumstances and suddenly what happens?

* With foreword and descriptive notes by the Headmistress, Grace Eldridge. (Abbreviations: H.M., Headmistress; D.H., Deputy Headmistress.)

Miss W.—You look at her in a different light.

Miss Cr.—You see the virtues rather than the more difficult side.

Miss W.—But it varies. Some children tend to work harder for one teacher than another.

Miss C.—I find the same class varies a great deal in different lessons.

H.M.—We have seen that it is perfectly possible for us teachers to express opposing view-points within a short space of time. If this is so, it is reasonable to suppose that children can behave in the same way, hold a number of different views about the same person or situation — love and hate the same person. We all can . . .

Miss W.—Some days the children say they like you and the next they'll say, 'Oh, I don't like you.' I think this is a general picture of staff with children and children with staff.

Miss M.—But you can only judge people on the way they behave towards you.

H.M.—Can you *only* judge them, Miss M. or do you judge them *at that time*.

Miss M.—You tend to judge them at that time.

Miss W.—We have not had enough experience to be able to tell about children yet.

H.M.—But you met some of these ideas in College?

Miss W.—Yes, but it's not the same.

H.M.—No, it's not the same, but you now have the chance to follow up the ideas you met and explore them when you are teaching.
Can we now move on to the topic we touched on at the end of the last discussion? Miss M., would you remind us of what you meant when you spoke of the 'image of the classroom' . . .

Miss M.—Outside the classroom children are individuals. What they do is their own concern — and the repercussions of bad behaviour fall only on themselves. Within the classroom they are part of a group and any bad behaviour will affect the

group. If they have no idea of society as being a collection of individuals dependent upon one another, they will not think of the consequences of their bad behaviour on the group.

H.M.—Are you saying that they behave more freely outside the classroom?

Miss M.—Yes.

H.M.—Is this true?

Miss H.—No. I think they act quite naturally in the classroom.

Miss S.—They're not suppressed in any way.

Miss Cr.—They tend to behave freely and naturally when they think they are not being watched. Then they start showing off, or do something silly to attract your attention.

Miss M.—Suppose this naughtiness is not to attract your attention . . .?

Miss C.—Children are naturally naughty.

D.H.—Are they?

Miss W.—I think 'naughty' is rather a strong word. A lot of these children don't do anything really wrong. They're just mischievous.

H.M.—What is being 'naughty'? What are you offending against?

Miss W.—In some cases the rules of the school.

H.M.—What are the rules of the school, and how do you suppose they were established?

Miss M.—By the experience of the staff.

Miss S.—Getting them into lines was to help organization, because of the overcrowding.

Miss C.—Necessity, really.

Miss S.—Rules set a certain standard of behaviour for all the pupils so that they can behave in a respectable manner.

H.M.—A good many rules can be seen in the light of expediency, but can you think of any that don't fit into this pattern?

Miss H.—The one about bringing a note if you've been away. I suppose that's to help the Secretary and the Attendance Officer.

H.M.—Yes, it is another form of the protection which adults offer to children. If absence is not justified certain legal consequences may follow, and we try to help both parents and children here. Any others?

Miss H.—A first year wanted to know why she couldn't have her ears pierced . . .

H.M.—This is not a rule, it's a recommendation. It's better to try to dissuade the child if you can. If you make too much of it, some parents insist on what they call their rights and really, very little is achieved. But this does underline the increasing complexity of our legal system and the fact that we as teachers ought to know where we stand in law.

Miss M.—Some children will say 'You're not allowed to do that'.

Miss S.—One girl said to me, 'You're allowed to hit us, but you're not allowed to call us names. My mother said so.'

H.M.—This is a bit trying, isn't it, when children confront you with what appears to be a legal aspect of the situation. But it is certainly true that today, both parents and children do know very much more where they stand in regard to the law. Possibly this is because education has partially succeeded in its task. It has made people more aware.

Miss Cr.—The trouble is that they are aware of their rights, but they are not prepared to accept the fact that you also have rights.

H.M.—This is part of your job then as teachers, isn't it? One mustn't be over-tentative, but before one takes action one should know that one is supported. You may have to climb down otherwise, and this may not be pleasant. You can do this when you are more experienced, but it's

not as easy when you are new. Do you see what we are looking at now? Law and order.

Miss H.—I think a lot depends on the discipline at home and at school. How it compares.

H.M.—Do you feel that, if the two are very different, this raises a problem?

Several—Yes. Yes definitely.

Miss W.—If they know they have to behave at home, they make up for it in school.

H.M.—What happens then in school, when they move from one teacher who is strict to another who is less so?

Several—I don't know.

Miss S.—They were saying in the Staff Room the other day that a teacher who has a soft voice might have a better control than one who raises the roof every now and again.

Miss Cr. If you have a loud voice, the children don't have to listen. During some lessons you would expect more noise. If there is verbal class participation for example.

D.H.—On occasions, one is tempted to raise one's voice over the murmur, and for women anyway, the louder they speak the higher the pitch they use.

Miss W.—Often, I've tried silences. You can wait for the class, but you can wait all day with some. You've got to let them know you are waiting, and the only way you can do it is by raising your voice.

Others—I don't know. I don't agree.

Miss Cr.—If you just stand and wait, some children suddenly realize that they're the only ones left talking.

Miss H.—But this can go on and on.

Miss C.—I think you've got to do something unusual to attract their attention.

H.M.—Isn't what you're really saying this — that each one of you is learning methods or techniques, if you like, which will become your own and through which you will come to terms with this particular problem? But whatever technique you adopt, you will need time to establish it.

D.H.—I think too that noises vary in their nature. As you become more experienced you will realize that something upsetting may have happened. Perhaps someone is in trouble and like many other adolescents she can't get herself out of it, so she goes on making it worse. But you learn to recognize the kind of noise it is and for what reason it occurs. But if you are late for a lesson you may find that the waiting class becomes noisy.

Miss W.—What do you do about chatty noisy classes on a day when there is something important happening? When we had the Autumn Fair, one class I had went on and on about it. Do you let them go on talking and then stop them, or do you try to stop them talking straight away?

H.M.—A suggestion I would offer here is this. If you find that a class is completely absorbed in a topic, even if you could by a superhuman effort get them to listen to your music lesson, you would then be concerned deep down as to whether they were really listening. You must assess the situation . . . That was a very important day for all of them, and we all want to talk about what is important to us. If any one of you had just come into £50,000, I would excuse you this meeting . . . Your mind would be elsewhere . . .

We must all be human about these things. If I found that a class clearly wanted to talk about something, I should say, 'Look, shall we talk about this for ten minutes and then get back to the lesson?' But I mean *talk* — a good exchange, not idle chatter. Put points on the board. Ask them questions. Let them write points down.

Miss W.—I did this, but the noise broke out again.

H.M.—Well, I should remind them then that we had made a bargain, and that I had kept my side but they hadn't kept theirs.

Miss H.—But they don't agree with that. They're willing to talk about their subject but they don't

want to talk about yours. I did this. I talked about the Fair, but they weren't willing to discuss trees afterwards. (Laughter).

H.M.—I can assure you that it will come in time.

Miss Cr.—I'm getting weary of having to discuss The Beatles. I see no reason why they shouldn't be interested, but it does make conversation somewhat biased. It's all they think about.

H.M.—But you have a wonderful subject here, Miss Cr. You are dealing with fashions which change, and The Beatles will change. Not so long ago it was Helen Shapiro, but now the same girls cannot remember the song that brought her to the top. You are teaching a subject in which the changing pattern of things is going to emerge. I don't suggest that you moralize about it, but store it away for future reference. Or you could stop and say 'In what way are The Beatles like dress patterns?' This would startle them, and you might get their interest. At some point you will all need to consider and be concerned about this — the transience of things — the lasting values. Here you might have to be content with dropping a hint, 'Well, are you going to remember them next term? Next year?'

Miss H.—They've got Beatle sweaters now, and even beetles as pets . . .

H.M.—Why do you think these crazes occur?

Miss H.—They've got to have an idol.

H.M.—And the idol has changed, hasn't it? You don't get the kind of hero-worship that you used to get in schools, or at least not to the same extent generally. What has happened to change this, do you think?

Miss Cr.—Children are coming into contact much more with outside influences than they used to. They are much more influenced by radio and television. There's more money about and they're more able to have this contact.

H.M.—Yes, but why should it be The Beatles rather than the teacher-pupil relationship?

Miss H.—Because they are the same age group.

H.M.—Very true. What lies behind this, do you think?

Miss Cr.—They see themselves as these people.

H.M.—Yes, they are identified with their own age group.

D.H.—And they've been made more conscious of their age group through advertising. When we were at school it was *child* then *woman* . . . there was nothing in between. There were no teen-age fashions, for instance.

Miss H.—They've been exploited, haven't they?

H.M.—Yes, I think so. And also the rising numbers in schools and the organization of schools underlines the present age-groupings. On this point, how many of you were members of schools larger than 500?

(A count showed only one.)

Not one of us, then, has experience of a thousand or two thousand. How difficult it was for us to establish ourselves as individuals when we were one of a comparatively small number like three or four hundred! But now in our larger schools it is more difficult than ever, and what is more, the organization tends to underline the various age groupings — first years, second years, etc.

Miss H.—But the children are still conscious that they are individuals, aren't they? A little girl said in my class the other day, speaking of another child, 'She's always different — she always has different ideas from anybody else.' So she had noticed her as an individual.

H.M.—We should bear this in mind, then, shouldn't we, when we talk about 'naughtiness' for instance? It sometimes shows that children need to establish their own individuality because of the great press all around.

And then, on the other hand, look at the things they are all wearing — the fashions we have been talking about — the 'rages' — the baskets — the umbrellas — now 'Beatles' written all across the sweaters. This is not the need to be individual —

this is the need to be alike. So here we have another interesting point about human nature. We have seen how we can contradict ourselves within half an hour, and now we see that we have dual needs. We all want to express ourselves as individuals, but we want also to take refuge in the mass.

Miss H.—They go about in groups.

Others—They must be together. They want to do things together.

H.M.—Yes, we need to be individuals and we need to be part of a whole. And now to look back for a moment. We haven't talked much about 'the image of the classroom.' I wonder why?

Miss W.—I think we've brought it in.

H.M.—In what ways?

Miss W.—We talked about the rules we have in classes and children's reactions in the classroom.

H.M.—So you think we *have* dealt with it, though indirectly?

Chorus—Yes.

H.M.—Just before we finish, what were your own ideas of a classroom when you were at school?

Miss W.—We just went in for lessons. We were so strictly disciplined by most of the teachers that we just went in and sat down and that was it . . .

Miss H.—You could hardly breathe . . .

Miss Cr.—It's an unfair comparison because we went to different kinds of schools. There were different attitudes. If children are more intelligent they can see the value of a more orderly activity.

Miss M.—I think it's time we stopped thinking of schools as being different. We ought to stop thinking of Grammar Schools and Secondary Modern Schools as being separate.

H.M.—I don't think this is an *unfair* comparison, Miss Cr. It certainly is a comparison . . .What I was really trying to get at was this. We all of us form ideas and these ideas can only be derived from the environment and circumstances in which we find ourselves. It doesn't matter whether we went to a Public School or a Village School, our ideas of school, our image of the classroom, our ideas of the teacher, and our ideas about learning, all have to come to us from our own experience. These ideas we build up and then in turn we pass them on.

Miss H.—Do you think teachers change? That what they got at school they tend to deliver when they teach? Or not?

H.M.—I don't know . . .

Miss H. If you've had a strict upbringing, do you think you tend to be the authoritative type?

H.M.—It's an interesting argument . . . I think it is clear that some people who have had nothing themselves want to give their children everything. On the other hand, there are people who have been brought up in extremely stringent circumstances whose attitude towards life is negative, and who tend to transmit this.

Miss M.—There is also another kind of person who realizes the errors of whichever way she was brought up and who can rectify these errors when she transmits something.

H.M.—Perhaps this is one of the purposes of education? To make us aware of our own shortcomings and to help us *not* to pass these on . . . ?

Correspondence

London N.W.1.
January 1964.

Dear Editor,

May I point out that events are happening rapidly in S. Rhodesia and that therefore my article **African Schools in S. Rhodesia**, published in January 1964, is somewhat out of date.

First, two more Africans were appointed to the inspectorate at the end of last year. Secondly, school fees will be charged in African urban schools as well as in

schools for European children as from January this year. Undoubtedly these changes are mainly due to the Report of the Judges Commission which was published recently. The Commission recommended that fees should be charged in all kinds of school (Recommendation No. 138) and that Africans of ability should be promoted to positions of responsibility (Recommendation No. 68). The fact that one of the two Africans promoted to the inspectorate was himself a member of the Commission does point to the influence that the Report has had on these changes.

Yours faithfully, A. G. Dangarembga.

Reviews

The Social Psychology of Education

C. M. Fleming.
(Routledge and Kegan Paul). Paper back edition, 1963. Price 6s.

The appearance of Dr. C. M. Fleming's **Social Psychology of Education** in a paper back edition is, for this reviewer at least, one of the most welcome publishing events for some while.

The book first appeared in 1944 and was reprinted eight times before being issued in a revised edition in 1959. The contributions this work has made to educational theory and practice, particularly during the last two decades, can hardly be over-emphasized.

Since the late twenties there has been a quite discernible trend in the psychologists' approach towards a greater concern with the individual-in-society. For example, the former rather rigid ideas on instincts have been replaced by the more comprehensive and flexible concept of needs and their satisfaction. An earlier interest in the relative influences of inheritance and environment has been followed by a study of the emotional and social factors accompanying observable human development. These are, as it were, sequels of the attempt to understand human beings as members of groups. These newer approaches are summed up in the first part of the book which deals with the effects of groups upon individuals and the modification of behaviour by both individuals and groups.

Part II deals with the equally important topics of the influences upon the individual of family, community and school.

Part III discusses the development of the personality, and emphasizes the need for the adequate all round development which leads to maturity — so essential in a successful and effective teacher or leader, or indeed in any normal adult.

Part IV discusses the vitally important problem of misdirected learning and is a gem of concise information concerning educational failures, diagnoses and treatment.

In its attempt to discuss certain of the conditions under which education is affected, and investigations into reasons for incomplete success in this respect, the book is a 'must' for every student and every teacher within training colleges and departments of education as well as every teacher in schools, but as the author points out in the introduction, the subject is equally relevant and vital to all who may be considered educators whether in workshops, factories, homes or in clubs.

The book is easy to read, and is full of practical and concrete material. Each chapter is followed by a list of up-to-date references which could hardly be more comprehensive and is certainly ahead of many so-called standard works of psychological theory embracing both British and American sources.

The Appendix contains a most valuable set of exercises which would be most relevant for use in Group Tutorials or discussions.

The appearance of this new edition coincides with the issue of the report of the A.T.C.D.E. on Psychology in Training Colleges. One point made is that the content of the psychological teaching in Training Colleges is often out-dated.

One thing is certain. The social aspects of education are of the utmost importance and will be so in the future. A knowledge of the contents of this book by every Training College student will at least ensure up-to-date information. It is certain that wise use of this book would avoid charges as in the report. As the author concludes so wisely, 'Upon the manner in which educating is carried out and upon the interpretation of human nature on which it is based, depend the many issues of human happiness or suffering.'

R. Emmett.

Foreign Languages in Primary Education

Report on an International Meeting of Experts, presented by H. H. Stern.
Published by UNESCO at 9s.

In 1962 a meeting of specialists was held in the UNESCO Institute to review the problems of second language teaching in primary schools. The members sought to do this by asking three questions. 1) What evidence is there to support the teaching of a second language in the primary school? 2) What methods have been developed, what results obtained from work already carried out in various countries? 3) What are the problems which need further investigation?

In answer to the first of these questions, the members considered, as set out in Part One of the report, the social, political, economic and educational reasons why a second language should be taught in the primary school and, while acknowledging that all countries have their own needs and problems, put forward arguments which they felt applied to all countries. These include the need to extend communications in the interests of trade and international understanding, but greatest stress is placed on the claim that an education in one language is a one sided education, passing on only the values and traditions of one culture. It follows from this that a second language should be taught to all children and that it should be well taught. To critics who state that the time-table is already full, the answer is that the stages of education should be considered as a whole and, if language is more easily learned at this stage, it should replace other studies which are better left until later. No claim is put forward that these arguments are complete, but it is suggested that they have sufficient force to encourage a positive and open-minded approach.

Having considered the reasons why a second language should be taught, the members discussed the view that a second language can be successfully taught to young children. Opinions are quoted that a young child has a capacity for acquiring speech mechanisms which an adult no longer has and that a child has a great capacity for imitation, conditioning and memorizing, the very means by which, some claim, a language is learned. As

these opinions are all too whole-heartedly accepted by many, it is good to note that they are treated here with some caution. It is pointed out that there must be obvious differences between a very young child learning a first language in the social context in which this takes place and an older child, who is already fluent in one language, who attempts to learn a second in an artificial classroom situation.

Individual differences are, unfortunately, touched on only briefly from the point of view of differences in language ability. It is suggested that, in line with views on the development of intelligence, language ability may depend for its fullest development on the interaction of heredity and environment at an early stage, so that early language teaching, while not effacing individual differences, may well raise the general level of ability. As many primary school 'opponents' claim that dull children will have difficulty in learning a second language, it is unfortunate that the concept of readiness, which is merely mentioned, is not developed in detail, giving consideration to such factors as mental age, the development of auditory discrimination and language experience. It is also taken too much for granted in the discussion that children learn their own language with great ease and speak it with fluency.

The Report's second part, which outlines experiments in various countries, is in some ways disappointing. There has been too often no attempt to control variables or to measure results other than by the subjective opinions of those most interested. This section of the Report illustrates on the whole that, in education, experiment means innovation and not a scientific exercise. It does, however, show that some interesting methods have been developed to fit in with the young child's abilities and interests. There is also a very useful contribution on bilingualism in Wales, contributed by Professor Williams.

The last section of the Report, contributed largely by Professor Carroll of Harvard, is very valuable, for in outlining the needs of research he considers all the variables, such as the absolute and relative difficulty of the language, the level of attainment desired, the degree of contact with the second language, and intrinsic and extrinsic motivation, which must be considered by those who decide whether a second language is to be introduced.

Although the conclusion of the Report stresses rather the promise of experiments than the dangers of the whole-scale, unplanned introduction of a second language, these dangers are given full prominence in the Report itself. As is to be expected from a meeting of experts, this study, very well presented by Dr. Stern, covers all aspects of the problem in a well-balanced, objective and detailed manner which leaves little need for comment. While it does not provide all the answers, and in our present state of knowledge this would be impossible, this Report does pose almost all of the right questions. If those who have to make decisions consider these questions honestly, they will act for the right reasons and not introduce a second language just to be on the band-wagon or reject it merely because a second language in the primary school has never been heard of before.

Lilian Spencer.

The Rorschach in Practice

Theodora Alcock
Published by Tavistock Publications at 63s.

Miss Alcock is a psycho-analytically-orientated child psycho-therapist, who for many years worked in and has been associated with the Tavistock Clinic and Tavistock Institute of Human Relations. She is particularly known for her pioneer work in introducing the Rorschach Technique to psychologists in Britain, and in developing and teaching skill in its use.

The Rorschach is a projective test, first developed between 1911-21 by Hermann Rorschach, a Swiss psychologist, for psycho-diagnostic purposes. The material consists of a series of ten standard inkblots, which are shown to the subject one at a time with the request that he say what he sees in them. The personality assessment is based on a rigorous scoring system, which takes into account the various dimensions of perception and projection, e.g. the number of popular responses, the use of colour and shading, the kind of kinaesthesia projected. The scores are entered on a chart (psychogram), which, together with the characteristics of the sequence of responses, and the behaviour during the test, are interpreted in the light of hypotheses developed by Rorschach himself, and more recently by other workers (especially Klopfer).

Miss Alcock says she has attempted to 'present a handbook which embodies the almost unpublicised British developments in the use of the test, and to set down as simply as possible something of what I have learnt in 29 years of practice and 15 years of teaching.' The lack of British publications is remarkable in view of the considerable use that is made of the test in this country in a variety of fields. A training course in the use of the technique is run at the Tavistock Clinic and Institute, and instruction is included in some University courses. Psychiatrists, psychotherapists and others engaged in guidance and treatment increasingly make specific requests of their psychologists for assessment of patients or clients on the basis of the Rorschach.

On the other hand there has been considerable criticism of the technique. This is due in part to the underestimation among critics, and among some practitioners, of the skill and experience necessary for its scientific use. While the British Rorschach Forum exists to set a standard of competence, membership is not yet generally recognized as a professional qualification.

This book provides an example, to those using the technique and to others interested in psychological tests, as to how a conscientious clinician might approach the task of personality assessment on the basis of a projective test. The book is in three parts. In the first is a detailed description of the features of the stimulus, the method of administration, scoring and assessment. The second part provides illustrative case studies of healthy, neurotic, psychotic and brain-damaged subjects. In the final section is reported a carefully designed project on some differential characteristics of asthmatic children.

Certain points are repeatedly stressed throughout the text, some with particular reference to the Rorschach, others with a more general application. The author stresses that the Rorschach should not be lightly undertaken, and describes in some detail the ways she has found helpful for putting the subject at his ease, and modifying misconceptions that may adversely affect his involvement in the task. In fact this capacity is part of her skill as a teacher and author — she can make fascinating what at first appears formidable, by expressing herself in a simple, direct yet imaginative way.

She is concerned about the tendency for Rorschach analysis to become a sort of 'witch hunt', excessive attention being given to pathological signs. She emphasizes the importance of giving due weight to the personality strengths, for 'it is the manner of coping with inner stress that bears witness to personality strength or sickness.' Allied with this line of thought is her concept of the 'vulnerable personality' which, while showing a sensitivity that might in itself suggest pathology, yet also gives indications of having the resources to cope with the resultant stress. There are lessons to be learnt from this in

educational and allied fields. There is still the risk that a child's strengths may be underestimated if his weakness happens to lie in the academic field, and remedial teaching may be directed to the 'symptom' without regard to other sources of anxiety which may be generating it.

It is clear that the author is very much aware of developments in the theoretical and experimental fields of psychology. She has written an essentially practical book which shows how the Rorschach test may be a useful diagnostic tool in a wide variety of clinical problems. The book concerns a specialist topic, but both as a demonstration of a specialist at work, and of a particular approach to personality assessment, it might well be read with interest by those in other disciplines.

Jancis Smithells.

Recent Concept of Social Studies

Dolat Desai
Vora & Co., Bombay 2. Rs 6s.

The problem of all societies on the move is the unrelated citizen. As old social patterns begin to fall apart and new social purposes emerge, some people get left behind by it all, to drift hither and thither on the current of events; others find an assured niche for themselves in the new social order and often get lost in another kind of isolation — the demanding narrowness of a specialist function. As time passes, more and more are thus isolated, and the conscious bonds between person and society disappear. Then people feel they are the helpless victims of giant powers beyond their control and lose confidence in themselves as effective participants in affairs: they live uncommitted lives, or restrict their sense of responsibility to a limited group of family or friends.

It is because we are in danger of losing all sense of cultural unity and common purpose that there is today a great cry throughout the world for more general education. In the secondary school this may best be provided by Social Studies, of which the primary intent is to develop the relationships and understanding between child and environment upon which a valid perspective and a sense of personal significance depend.

A new book on Social Studies, which is plainly the work of a dedicated, skilled and imaginative teacher, is consequently particularly to be valued at the present time. For teachers outside India, just as much as for Indian teachers themselves, Mr. Desai's book is of great interest and value. It admirably combines clear statements about the educational purpose of Social Studies with abundant, detailed information on how to design, run and evaluate a Social Studies course. Members of the New Education Fellowship will be especially interested that Mr. Desai recommends the use of two kinds of groups in helping to give variety and vitality to the course — the discussion group and the activity group. But those are only two of many suggestions for keeping children absorbed.

Mr. Desai rightly gives, as the first aim of Social Studies, 'to develop boys and girls who are socially sensitive'. A brash social insensitivity is what contrasts to its detriment a mass culture with a simpler, more intimate one. Today we have to put this right as a deliberate educational purpose. 'It involves,' writes Mr. Desai, 'an increasing concern on the part of the individual for the welfare of the group and on the part of the group for the welfare of the individual.' Planned as Mr. Desai plans it, Social Studies is an education of the whole child: he explores his environment, learns by doing, finds out how to relate himself to his world and society, and develops the skills of effective and satisfying personal life as he does so. By such experiences children become people capable of sympathy with the strivings of all mankind — true citizens of the world.

James Hemming

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What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Look Out

The International Secretary's Coloumn (13)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

Having attached a meaning to the terms 'cosmos' and 'earth', the student of world affairs must surely next attempt an estimate of what he thinks he himself, as a man, is. This will mean assembling and interpreting such information as is available so far about his body-mind. First, he will take stock of the evolutionary process by means of which man emerged from simpler organisms; he may guess the date at which it is plausible to think of him as the same kind of human phenomenon as himself, will notice the significant differences which mark him off from animals, namely his larger brain, upright position and manual dexterity, but also that other ingredient in his evolving make-up which was to equip him with the faculty of memory. These common ancestors of ours produced a variety of human types, largely as a product of the inter-acting influences of heredity and environment, nature and nurture. One vital section of this field of world studies will, therefore, concern itself with the whole question of how, in spite of the probable lack of any basic biological or physiological reasons for it, the species can today be broadly sub-divided into the Caucasoid, Negroid and Mongoloid races. Here much still needs to be learnt about the effects of climate, diet, age-long cultures and the degree to which levels of intelligence have, or have not, been environmentally determined.

Raynor Johnson in his book, **The Imprisoned Splendour**, indicates the bridge by means of which mind-body dualism can be avoided:

'Something which we may call the "racial" or collective mind appears to be concentrated or focussed on the growing embryo, and goes through the process of recollection, building its theme into matter.'

Thomas Hardy is feeling for the same concept in the following lines:

'I am the family face;
Flesh perishes, I live on,
Projecting trait and race
Through time to times anon,
And leaping from place to place
Over oblivion.'

The picture of human personality as it has to be sketched began to emerge phylogenetically and ontogenetically during the collective evolution of the species and during the life span of every individual; the conscious has appeared out of the unconscious, the present out of the past. This creature, man, whom we are trying to study, seems then to be a three-tiered compound — an apex of conscious mind, below this a considerable expanse of individual unconscious and still further down the fathomless deeps of the collective unconscious. Another branch of this part of world studies, therefore, will concern itself with the evidence regarding the varying proportions which relationships between these three levels have taken on in different stages of man's social evolution and at different moments in each individual's passage through life. They would need to be studied qualitatively and quantitatively in order that they might now be globally co-ordinated: the ways in which societies have become sufficiently conscious of their proper needs to be able to achieve them, and how a particular person achieves a balance within his own psyche, would also come under scrutiny. Such an enquiry must also include investigation of the phenomena of extra-sensory perception and the examples it supplies of how consciousness itself is mobile, having no necessarily final abode in any one man or woman.

Stanley Casson in his book **Progress and Catastrophe** pointed out many years ago the marvel of the interweaving of the physical and the mental in the evolutionary pattern: 'The paleolithic axe was a vast technical advance in that it had a specific and fixed shape. That meant that in the mind of men the first general idea had taken shape.'

This capacity, in the beginning of the many civilizations which man was to create, is also surely an essential element of world studies. Meanwhile, does not the above brief reflection indicate that the New Education Fellowship should be pressing for the at present fragmented curriculum of physiology, biology, chemistry, anthropology, sociology and psychology to be fused into the full study of the making of man, Homo-Faber and Homo-Sapiens?

the New Era in home and school

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Editor's Letter

This number is largely devoted to the education of young children, and we are delighted that our American friends have sent us their points of view. We had been hoping to insert copies of the N.E.F. Bulletin in one of these early 1964 issues, but apparently publication has been held up for lack of funds. These have now been raised, so perhaps we can have the Bulletin again in April.

'Gossamers and Anchors', the young teachers' discussion we have been publishing monthly, is about to break new ground: they are hoping to share some of their talks with personnel from the training colleges they themselves came from. This seems to me an excellent feed-back which is bound to be productive of still more new ideas.

Young teachers, in fact, seem to be stirring in various parts of the world. I'd like readers' comments on the following extracts from letters received by us.

1. 'A young group of English teachers here is alive. But I feel that the younger woman teacher is too much occupied in living outside school, so often engaged and thinking of marriage or already married and running a home that she (and it was usually "she" in the old days) can no longer be relied on to play an active part in the N.E.F.'

2. 'A new discussion group has grown up here, following correspondence in the local paper about corporal punishment in schools. This has been seen as part of a wider issue, and the question of parent/teacher relationships has been touched on in discussion. There is a wish to "get ahead and do something" on the part of some members, and a tendency to look for an established organization within which to work. There is a widely held idea here that the N.E.F. is primarily a teachers' organization, while our discussion group consists of parents, social workers, educational psychologists and university lecturers.'

3. 'We could easily get together a group of young, lively and progressive teachers round here if we could only find someone to lead the group. I am thinking of holding a meeting at my house during which I hope the group will select its own leader. This first meeting will be vital: each member must go away realizing how valuable to him personally such a gathering has been and how much he has to contribute to the group as a whole.

'I am very disappointed with the attitude which some N.E.F. members seem to adopt — that they **can't** embark on new projects like this because of lack of funds. Surely the only possible attitude is: "We have something of great value to pass on and so we will find the money to do it because we have something so worth while to sell." '

M.M.

The Johns Hopkins Centre of Advanced International Studies at Bologna (Italy) announces fellowship competitions for the 1964-65 academic year. Graduates of American and European universities are eligible for the stipends, which cover full tuition and living expenses. Study at the Centre leads to a Master of Arts degree from the Johns Hopkins School of Advanced International Studies in Washington, D.C., and second-year fellowships for the Washington school will be available for promising scholars. Now in its ninth year, the Bologna Centre has prepared 420 young people from 15 countries for careers in international government, industry, law, journalism, research and teaching. For full details, write to the Registrar, Johns Hopkins Centre, Bologna, Italy.



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'Phenomena that may be observed and manipulated.' p. 73

'We should not ask children to make collections . . . unless we teach about the effects.' p. 69

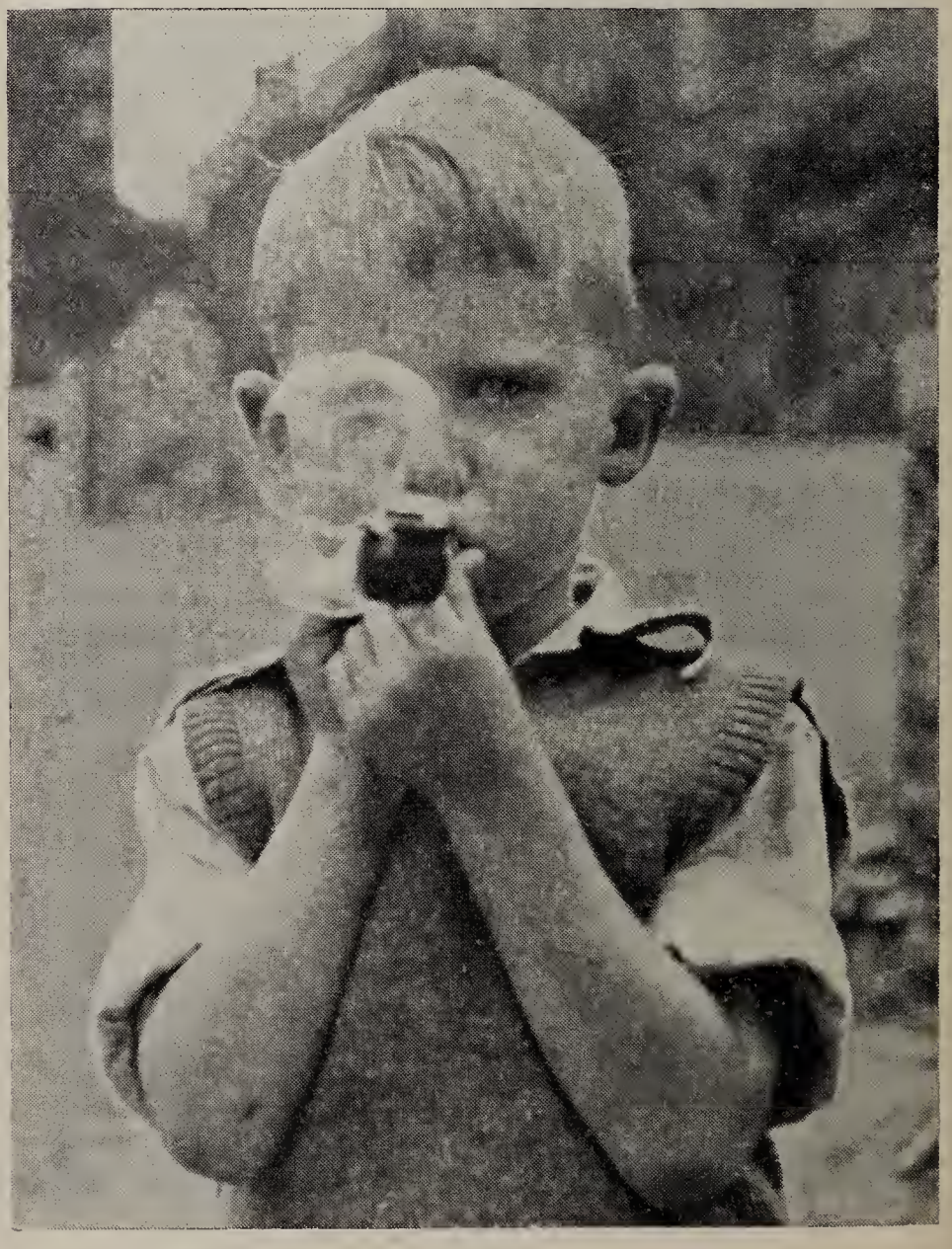


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Science for Young Children

Mary W. Moffitt
Associate Professor of Education, Queens College, City University of New York.

Recent events have made all of us more aware of the increasing part that science plays in our lives. As a result, there is tremendous pressure on teachers to teach more science, though many of them do not feel competent to do so. If teachers wait until they have all the specialized science knowledge which they need, they will never feel competent.

Why is Science Important? One reason for teaching science is to help children learn to live in a rapidly changing world. Our young children will be living in a very different world ten years from now and we can only guess what it will be like in twenty years or more, though we must prepare children for living in it.

There was a time when many young children lived in relatively rural communities. They had an opportunity to see life cycles of plants and animals. They saw butter being churned. They saw the way cheese, maple syrup and jelly was made. Bread was baked in the home and meats were preserved. So the children were familiar with the numerous operations that met the necessities of life. Today, we are further and further removed from the sources of these operations. Yet many educators assume that children will know all about these things although they have not had any real experience with them. Many have not seen the way in which peas and potatoes grow. Few know how bread is produced or where food is grown. Recently, a kindergarten teacher helped children to squeeze juice from an orange. The children were amazed to find that the juice from the orange was the same kind of juice they drank at breakfast.

Science teaching should help to develop individuals who will be able to function well in their environment. People who do not know how to adapt to changing conditions are ripe for fear and superstition. Take for example, the apprehension that is created by the intermittent reports of UFO (Unidentified Flying Objects), nuclear fall-out and other events of equal impact. Adults are greatly concerned and worried because they do not know what it means or how they may be affected: as a result, they are at the level of the primitives who thought thunder and lightning were the voices of the Gods. An intelligent understanding of cause and effect that comes from securing and evaluating authoritative data would help them to adapt their behaviour in a more rational manner.

Science teaching should help to develop individuals who are deeply concerned about their environments. With an ever increasing population, we are beginning to wonder about such problems as how to obtain sufficient water for the years to come. A few years ago, an urban community was weighing the relative merits of a pail versus paper milk bottles for dispensing drinking water because the reserve for the community and nearby places was then only enough for one month.

Science teaching should help to develop persons who will be concerned with the preservation and protection of natural resources such as minerals and forests. We must make better utilization of our resources in order to provide fuller lives for ourselves and future generations. When existing resources are depleted they will have to be supplemented with substitute materials, and science will have to help us to find those substitutes. How will our resources be affected if we tamper with the balance of nature? Recently, when a power company was cutting a right of way through forest land, the underbrush was so completely removed that there was no cover for small animals and birds. The population of these smaller animals was severely reduced. The companies had to set up a research group to study what brush should be cut and what should be kept.

We can begin to teach conservation in the early years of childhood by preparing children to be observant and thoughtful before they bring materials into the classroom for study. We should not ask children to make collections, indiscriminately, of leaves, rocks, or insects, unless we teach about the effects that come with the removal of such objects from the environment. We must teach children to take responsibility for the care of living things. What are the conditions for supplying light, food and water, if a plant or animal is removed from its environment? Is it possible to duplicate a similar environment in the classroom? If children bring other materials to school, we need to ask such questions as, 'Where was the object found? Was



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'We need to ask . . . "Where was the object found?" ' p. 69

He 'uses his foot to slow down his wagon.' p. 71



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this the only specimen in the area?' Much of this kind of awareness may be emphasized when taking a walk with children. A well-planned walk to observe the interdependence of the environment is worth more than a table full of objects collected indiscriminately.

Science teaching should help to develop a thinking person who can make intelligent decisions. Do we accept fluoridation of water supplies? What economic adjustments will have to be made to offset increased automation? What will we do about the use of insecticides? What about the control of climate? It is not outside of possibilities to cover the Arctic cap with carbon black which will absorb enough heat from the sun to melt the ice. How would this affect the climate and people? What about the use of taxpayer's money to create new substitutes for fuel? These and other problems will require, not only an understanding of science, but also the best problem-solving processes for making the needed decisions.

If children are to learn to make intelligent decisions, they must be taught how to think scientifically. We must help them to be open-minded, to question data, to seek sufficient information before forming a conclusion, and to evaluate authority. Even the youngest child in school can begin to make more accurate observations, check them, seek facts and find authoritative sources. To promote this behaviour, a teacher can raise questions such as, 'How do you know?' when a child makes a dogmatic statement: 'Are you sure?' 'Why not ask someone else before you decide on an answer?' 'Where did you find out?' 'Do others think differently?'

Science teaching, therefore, is concerned with the following general purposes:

1. To prepare children to live in a rapidly changing world.

2. To prepare individuals to function intelligently in their environment.

3. To develop individuals who have awareness and concern for their environment and who desire to preserve and protect natural resources.

4. To develop thinking individuals who can make intelligent decisions.

How Do Children Learn About Science? A child begins to learn about science from the moment he is born. He has five or six years of experience in learning science before he goes to school. He has reacted to temperatures of hot and cold, to friction when he skins his knee and uses his foot to slow down his wagon or bicycle. He has observed gravity as a force. He has seen and felt water as rain, and has used it for washing and drinking. He has had experience with wind as a force when his hat blows off; experience with leverage as he tries to balance the see-saw; experience with sound as he uses it to interpret his surroundings. He has learned about shape, size, weight, volume, density and consistency of matter. He has dealt with inertia and momentum as he stops and starts his bicycle or when he runs.

Not only does a child have many experiences of this kind but he has a ceaseless drive as a living organism to adapt to the many forces that operate in his environment. He strives, also, to understand the cause and effect of these forces. This is evidenced by the numerous questions a young child asks. 'What makes the wind?' 'What is a cloud?' 'Where is the sun when we can't see it?'

Then is it necessary to teach science, you might ask, since young children are learning scientific information from their every day experiences? Cannot they continue to learn what they need to know without formal instruction? It is true that they will learn much, but it is not enough. These incidental experiences may differ in quality from those where a teacher guides the learning.

The quality of this learning is enhanced when children are helped to clarify their concepts; when they are guided to make more accurate observations; when they are helped to relate new knowledge with past knowledge; when they are encouraged to verbalize what they think is happening and to raise new questions for further investigation.

After a rain, some children were excited about the numerous earthworms that they saw on the sidewalks. The children were asked to speculate about the appearances of the worms in relation to the weather. What might have happened? (Use of past knowledge for formulating an hypothesis.) The children were directed to look at the soil in terms of water saturation and they concluded that water filled the holes and the worms could not get air.

A magnifying lens was provided so the children could



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'Observation is an important skill.' p. 75

examine a worm. They were asked to comment on its distinctive features such as the color; the way the body was constructed; the way the worm moved. The teacher raised a question, 'Do all worms move in the same way?' (Teacher suggests a need for further investigation.)

After observation and discussion about the movement of the worm, the teacher said, 'The body has many joints.' (Introduces new word 'joints'.) The children were directed to think about joints in relation to movement, where there were joints in their bodies and what movement could be made. Is it possible to move things in different ways due to different kinds of joints? The children began to explore the room and called attention to the hinge on the door. (The teacher attempted to relate the information gained about movement of the worm to other types of movement. In this way, a new area of investigation was opened to the children.) For several days, the children reported on different kinds of joints and where they were found.

Because children have a tendency to generalize on the basis of limited knowledge, it is important that a teacher help them to have more than one experience with the same phenomenon. It cannot be assumed that children will see always the relationship of one experience to another, and a teacher can help them make such relationships.

Frequently children try to explain physical phenomena with animistics or anthropomorphic statements. Since much of children's thinking deals with personification and symbolism, this may add to the confusion of what is real and what is make-believe. Here again, a teacher should be aware of the need to clarify ideas and to develop more scientific thinking.

Sometimes, adults tend, when trying to communicate complex information, to reinforce children's animistic explanations, by using statements such as . . . 'The weather map *tells* about high and low pressure areas', 'The little roots *carry* food', 'The squirrel is *hiding* nuts for winter', 'Machines *help* us'. Scientists are saying that teachers should try to avoid the use of teleogy when explaining scientific facts. Children need help in refining their verbalizations regarding scientific explanations so that their thinking will have more precision.

At present, considerable interest is manifested in the intellectual development of young children. Many adults seem to think that young children are more advanced today because they speak glibly about scientific feats and use scientific vocabulary. Parents are amazed by this scientific prattle and tend to interpret it as a sign of intellectual acumen. Teachers, as well as parents, are misled at times by such verbalization and equate it with understanding. For example:

One five-year-old was observed standing before an easel with a paint brush. She was saying, 'This is a low pressure area and this is a high pressure area.'

The child was verbalizing what she had heard during a television weather report; but upon questioning the child, it was found she knew nothing about atmospheric pressure. Young children have a facility for imitating adults but this does not necessarily mean that they understand what they are able to verbalize. It is important that we remember this when we are asked questions about intellectual development.

What Kind of Science Program is Needed? The science program for young children should deal with concepts that are consistent with their intellectual development. The emphasis should be on phenomena that may be observed and manipulated. Since so much of children's knowledge is derived from sensory experiences, it seems desirable that they should work with actual things whenever possible. It is through experiences with concrete materials that they begin to build substance for more abstract concepts in later years.

Children's interest and curiosity will be utilized as strong motivational forces in the selection of content to be studied. But interest and incidental events should not be the sole determinants for the content. A teacher must take responsibility for introducing for investigation new areas that might not be studied if left to chance.

Some scientists are suggesting that it is more effective to select in developing content large conceptual ideas that relate to other information. Jerome S. Bruner, in **The Process of Education**, refers to these concepts as the 'structure' of subject matter. He says,

'. . . the curriculum of a subject should be determined by the most fundamental understanding that can be achieved by the underlying principles that view structure to a subject.'[1]

An example of this approach to subject matter is being developed by Dr. Robert Karplus, University of California, under the sponsorship of the National



Photo: Gene Shelley, England (copyright reserved)

'One cannot force wonder.' p. 76

Science Foundation, Washington, D.C. He has selected motion and change as fundamental ideas.[2]

Science teaching, it is felt, must move away from past practices which stressed the memorizing of superficial, factual knowledge such as identification of rocks, birds or the parts of a flower. The time and effort required to memorize such information should be put to better use in developing the skills of scientific inquiry, or in other words, 'learning how to learn'.

'Learning how to learn' becomes very important since our knowledge about the physical world is increasing so rapidly that it is becoming difficult to know what to teach.

Discovery is part of 'learning how to learn'. This suggests that it is better to deal with content by having children work as scientists do, observing, solving problems, questioning solutions: in this way they become aware that knowledge is never absolute. It is subject to change as new information is discovered. They learn that present information is the best we have to date but that it is being questioned all the time.

Observation is an important skill that must be taught. Children tend to look superficially when they are asked casually to observe something. Observation to be effective must be definitive. Good observation habits are developed when explicit questions are asked, questions that require thinking as well as visual acuity.

Teachers should approach science teaching with confidence. It differs very little from other subject matter. In some respects it is easier, because science is such a part of children's daily activities. For the teacher who feels inadequate because of lack of background knowledge, there are many books to read that are non-technical and yet supply accurate explanations of scientific phenomena. A teacher need not feel that he must know *all* the answers. He will learn with children and they will respond to the enthusiasm and interest that he shows.

It is important that teachers examine their own attitudes, because children learn attitudes just as they learn information. Teachers are important people in their lives and they imitate behaviour and actions shown by their teacher. They will imitate fear of touching certain things, or reactions to dirt. If teachers dislike handling insects and worms or caring for animals, it is better to go outdoors to observe these creatures in their natural habitats. Very often negative reactions are developed from a teacher's fastidious behaviour in handling scientific materials.

Children should be taught to handle materials safely but sometimes things get broken as they are being used since all children may not have well-developed coordination in these early years. Children are scolded, sometimes unjustly, for improper use of materials when they are trying to work out some idea. It is better to ask a child what he is

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attempting to do, before taking him to task. It could be that he was not aware of cause and effect when he proceeded with his investigation. His spirit of inquiry will not be dampened if the situation is used to help him draw some conclusions as to what happened, why it happened and what he might do about it in the future.

A teacher should try to look at the world through the eyes of a child. We adults take so many things for granted. Our senses have become dulled and we have ceased to *wonder*. Science teaching should avoid sentimentality, but in a society that is becoming more and more mechanized it seems appropriate to help children keep some of their curiosity and gain some appreciation of the wonder of a seed sprouting; the beauty of a snowflake and its intricate design, no two alike; the value of change since nothing is the same from one moment to another although it may *look* the same. Children who can accept and appreciate change may be able to face a changing world with less fear of it.

One cannot force wonder! We must provide time for reflection and not take a child to task for inattention if he sits in contemplation. Reflective thinking often contains the ingredients of inventiveness, vision and creativity, and should be encouraged.

Teaching science to young children can generate excitement and challenge in the classroom and stimulate the teacher too to find new outlooks.

1 Bruner, Jerome S. **The Process of Education.** Harvard University Press, Cambridge, Mass. 1960. p. 31.
2 A report of Dr. Karplus' experiments is published in **Science and Children.** Vol. 1, No. 3, November 1963. National Science Teachers Association. ('Meet Mr. O', p. 19-24.)

Creative Language for Young Children

Lucile Lindberg

Nowhere on the daily program was creative writing listed. No special mention was made of oral speaking. Yet it did not take a visitor long to recognize that in this classroom both were important parts of the curriculum. The children spoke out spontaneously, using unusual words. They leaned forward to listen to what a boy at the front of the room was reading. It was easy to tell when he came to some phrase or sentence which especially pleased him, for he would roll the words over his tongue and look up at the others as if to say 'How do you like that? I think it is pretty good.'

And his classmates did not let him down. They would nod or give a broad wink to let him know that they caught the full flavor of his words.

In that classroom, every day was packed with creative language. There was no need to list it separately on the schedule, for it permeated the program. The children played with words, searching for those which would give exactly the shade of meaning they wished to convey. They were excited when they found new words and sometimes they would create words if what they found did not seem to fit.

It was clear to an observer that here were children who had something to say, who felt sure that what they had to say had worth. Not only were they intrigued with setting down their own ideas, they were certain that if they put them down clearly enough, their classmates would appreciate and enjoy them. On many previous occasions they had had this experience of sharing their work. What an experience it was! Usually questions were raised, questions which only the young author could answer: 'Why did the old man stay away from home? Was he really angry or was he just pretending? How could he love his grandchildren if they were so mean to him? Was he actually a nice old man? Sometimes folks seem different when you know them better: maybe down deep underneath he was mean.'

The author, still the center of attention, would respond, expanding on the characters and the action, himself seeing the story even more vividly than he had before. Sometimes he would explain the feelings, calling attention to the way he had worded his story. Sometimes he would re-read and say 'That doesn't tell the whole story, does it? Let me add a line,' or 'I see how you could take that two ways. I must find another word. Do you have any suggestions?'

The children would tackle the problem of finding a word which would more adequately tell the story. 'Exactly what did you mean?' they asked. 'How did you feel? Perhaps "tremendous" would give you the feeling you want.'

'No, "tremendous" seems so big that it's not exactly right.'

'What about "terrific"?'

'We use that for everything. Surely I can say it better than that.'

'E-C-S-T-A-T-I-C,' one of the children spelled out of the dictionary, and read the definition.

'I like it! I like it!'
Here was the support each child needed as he probed to express himself more clearly, to sift out his ideas, to build still further. He could speak or write about imaginary situations or things that really happened. As he wrote his thoughts and feelings, they took on new meaning for him.

In this classroom, there was a sense of well-being. Writing what one thinks and feels and having it accepted by others gives power, excitement, yes, but not a frenzied excitement. Instead, it is the excitement which springs from discovery. As the child writes, he finds out who he is and what he is. He develops a new awareness of himself which fills him with pride.

In the telling or writing, experiences are dignified. They take on a new importance. What at first seemed mundane becomes deep and satisfying. What was special assumes even greater value as it is expressed in words. 'I saw the sunset, too, and I thought it was beautiful, but I didn't know what I had seen, really, until the others began talking about it.'

Joy, grief, success, failure, life, death; emotions are intensified as children share. As one boy said, 'I was still me, but now I was even more me than I was before. How can it be? How can it be?'

And all of us raise this same question, 'How can it be?' How can it be that speaking and writing can give greater meaning to life? Through the use of language we can explore our feelings and generate more. We are indeed more 'me' than we were before, because now we have still more feelings and a greater awareness of them.

Quality! Excellence! These are words used in describing the school program we want. But when we listen to the definitions given of these terms, usually they are stated as intellectual development. Yet man is both an intellectual being and an emotional being. That learning which is of most worth is that which is not only understood with his mind but felt as well. If a child is to make maximum use of his resources he must recognize and accept his own feelings, building a concept of himself as a whole human being.

In our society, and especially in our schools, there is much negation of feeling. Even when we try to get children to write what they feel, we find ourselves saying, 'How can you say it so we will know how you really feel?' often meaning 'how you should feel.' We say to the child, in effect, 'Show your feelings, but be certain they are appropriate feelings.'

Marie Ann was on the floor painting her usual house with the stereotyped trees and sidewalk when she saw the teacher standing beside her. 'Don't say anything,' Marie Ann said, 'I'm going to put the feeling in later.'

It wasn't hard to guess where this teacher had been putting the emphasis. Pictures had to have a feeling to be acceptable, but pseudo-feelings were fine, so long as they were clear to the observer, clever bits put in to satisfy the authority. When we find a classroom where boys and girls express both thoughts and feelings freely, we can be almost certain that several factors prevail. Here is a teacher who organizes to make blocks of time available, who helps children become aware of the experience they bring to the classroom, and provides opportunities for more, who not only includes goals of achieving creative language, but also evaluates with that in mind.

Providing Time
What more important way to use time than that a child shall discover himself, for in the discovery of himself he is able to develop more depth in all fields of learning. Self-discovery takes place as a child uses language for sharing his feelings, for examining ideas.

But this takes time, lots of time. The children may spend hours finding a word. Of course in the process they learn dozens of words and really try them and understand them. They learn to discriminate, to develop shades of meaning. They

gain respect for their language and confidence that if they will persist, they can say what they mean with such clarity that they can be understood by those around them. They learn how to probe their ideas and when to question.

'By what authority does the author say that?' one group asked concerning a statement in a textbook. It took time to check the authority, but those children probably will be unwilling to accept information as being true merely because it is in print. They are learning to recognize ignorance and screen propaganda.

Such creative use of language seems to thrive best where large blocks of time are available, blocks of time which the teacher can use as he sees fit without having to account for each minute. When children are herded from subject to subject with an eye always on the clock, they may take on a shell of a way of working, they may learn to put words together in a clever fashion, but seldom do they really become creative in their language. If we would take even half of the time we spend in telling children what is wrong with what they do, and would use this time for children to explore in their own ways, we would not have to complain so bitterly about overcrowded programs.

Using Experience

The classrooms where children develop creative language will be rich in experiences. Children will participate in trips, make plans for programs, build or organize, and thus develop a common fund of experience which encourages both speaking and writing.

Then there are the experiences which each child brings into the classroom. No matter how deprived he has been of cultural opportunities or how isolated, each child has feelings. 'I knew when you came in this morning that you were excited and happy. How could I tell? How did you feel?'

Or, 'Say that again. I am happy when I think about it.' So a child relishes what he has felt, and each time he tells it he expands on it and it becomes more important to him. He, too, becomes more important.

Many teachers who provide exercises in ways of expressing feelings — 'soft as', 'hard as', 'cold as' — surely must get good results and provide the stimulation which calls forth creative language. There are, however, many times when such exercises seem to be time fillers, a kind of busy work which keeps children from getting into really creative language, keeps them from examining thoughts in depth. Perhaps here again is a tendency to confuse the clever with the creative.

A writing classroom will be a talking classroom. As children become competent in speaking, they begin to put down ideas. They need an opportunity to develop their thinking through intimate give and take. Children who do not feel comfortable with a pencil in hand often will talk to a tape recorder, and a few weeks later will write eagerly.

In one classroom, children were spinning wonderful tales. During almost any work period a group would be assembled for listening. At first the tales were told with haste and with an attempt to make them wild. Before many weeks had passed, stories were told with high dramatic content. They had been thought through carefully. This all started when the teacher told tale after tale from her own community. Music, art, rhythms are all stimulating activities.

In many places the elementary school structure is being re-organized. Changes are surely needed. However, we should ask concerning each proposed innovation, 'Does it provide greater opportunity for boys and girls to talk freely together?' 'Is there more chance to test ideas?' If the answer is 'Yes!' the change is probably desirable.

Accounts of changes from Maine to California, from Florida to Minnesota, begin to sound much alike — a few patterns, with amazingly few variations, adults' plans into which children are supposed to fit. Each plan claims to provide for individual differences, but in most instances, while it seems to be accepted that children learn at different rates, it seems also to be assumed that children should all go through the same experiences.

Each child is to create, that must be a part of his experience. But it is as if a narrow passageway were set up, and in it we said to the child, 'Be creative. Be creative. But here only, and in this way.'

Providing for Realistic Evaluation

How many times goals are expressed in terms of

quality, and then the evaluation is done in terms of quantity! How fast? How many words? How much information? Much of our time in evaluation of children is given to applying standards developed by adults. We decide how we feel about a child's writing. But evaluation needs to be in terms of how *he* feels about it. Is what he writes something to be finished quickly so he can go on to something he really enjoys? Does he never wish to see it again? If so, perhaps it would better be left undone. Or does he thrill to it, see his work as an extension of himself?

Does he have time to value his writing and hence to value himself, or does he go away from it with a feeling of incompetence? A child needs time to test out what he has written, listen to it himself and see how he likes it, test it on others, while he feels it over and over again as he does so. 'It is great! I like the sound of it.'

When creative language flourishes, excitement is not in how far a child has come, but what he has seen on the way. Through this awareness he begins to value his learnings. A child who has an awareness of where he is and how he arrived there, can go on setting standards for himself and making improvements even after he leaves school. His goals go beyond the mere pleasing of others, which seems to be all many children hope to achieve.

A Preschool Enrichment Program for Disadvantaged Children[1]

Shirley Feldmann[2]
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A program for the prevention of academic failure of children from disadvantaged urban areas has been undertaken by the Institute for Developmental Studies, under the direction of Dr. Martin Deutsch. The Institute is a research unit of the Department of Psychiatry of New York Medical College. Previous studies at the Institute investigating the cognitive, perceptual, and language skills of school-age children from disadvantaged areas indicated that the skill deficiencies which were found in such children might be reversible if enrichment programs could be offered at a preschool level. It was argued that raising the skill levels of such children as well as helping them to learn how to learn might enable them to cope more easily with the curriculum offered them in the early school years. Thus the progressing academic failure so often seen in such children might well be prevented.

Accordingly, in cooperation with the Board of Education and the Department of Welfare of New York City, a three-year demonstration and research nursery program for four-year-old children, sponsored by the Ford Foundation, was initiated in 1962. The present paper is a brief report of its first year in operation.

The program was designed to explore the value of an enriched nursery program stressing particular areas of intellectual functioning as well as the school orientation and motivations necessary for adequate learning in the early elementary grades. There were two aspects to the program: 1. development and evaluation of the enriched curriculum; 2. evaluation of the effectiveness of that curriculum on later school achievement.

The foundation for the enriched nursery program was the basic nursery curriculum supported by most Early Childhood specialists. The most salient feature of the new program was increased training for teachers and more participation for parents, in order to make both aware of the individual child's needs and deficiencies. Development of a positive self-image for the child was deemed crucial in orienting him toward learning. Thus, considerable time and effort was expended in enlisting teachers and parents to help bridge the home-school gap in establishing a good learning climate at school.

A second feature of the enriched nursery curriculum was its stress on language, concept formation, and perceptual discrimination. Those skills, considered basic for school learning, were often found to be deficient in the disadvantaged child, so they were given additional weight in the new program.

Both features of the program were reflected in the modifications and innovations made in the enriched curriculum during its first year, as described below.

1 This project was undertaken at the Institute for Developmental Studies, New York Medical College. The research reported herein was supported through the Ford Foundation.
2 Now at the City College of New York.

In organizing the new program, the structural aspects of the curriculum, i.e., the room arrangements and routines, were clearly specified for the child. An attempt was made to build concepts of order and space for him. It was also hoped that a simplified environment might help the child to focus attention on the curriculum itself rather than to have him distracted by irrelevant stimuli in the room.

Therefore, a simplified room environment was created through use of uncluttered equipment and furniture which was arranged in an orderly way in the room. Colors used for the equipment were also unified; for example, all reds in the room were about the same shade of colour. Further, each piece of equipment had a designated place which was clearly marked and made known to the children, so that they could replace any of it with ease.

It should be stressed that pressures were not exerted on any child to keep an orderly room. Rather, the thinking was that daily contact with an uncluttered environment might help him to learn about organization in time and space; tidiness was considered only a secondary benefit of this learning.

Similarly, because concepts of routine and order were poorly developed in the children, classroom routines were introduced slowly and explicitly through repeated motor demonstrations. Only after they were fully understood were verbal directions given alone. The child's concrete experiences with routines were expected to make him aware of existing patterns of social action and to give him a sense of sequence and organization of activities. As routines were understood and became manageable for him, variations were introduced to build concepts of flexibility.

Another important learning was expected from the structural simplicity of the classroom. Skill in dealing with routines and room arrangement combined with growing acquisition of skills in other areas (to be described below) were expected to give the child a feeling of competence and self-esteem in the learning situation. With continued motivation toward learning, it was hoped that the child would then focus more successfully on the cognitive and creative aspects of the curriculum.

The curriculum itself was modified to touch more directly on the known skill deficiencies of the children. Primary stress was put on language, concept, and perceptual development, with development of positive self-image underlying each of those areas.

Development of self-image was reinforced by use of negro and white dolls and use of full-length mirrors in the doll corner. Pictures of children with varying skin colors were hung in the classroom, books about negro children were read, and snapshots of the children themselves in their classrooms were used for language activities.

In the language area, labeling of people and objects was emphasized first. Every opportunity was utilized to call each child by name, and to encourage use of the teacher's name. Use of the generalized name 'teacher', or of a child's nickname, was discouraged, for it was thought that learning to distinguish one teacher or child from another might reinforce recognition of people as individuals with specific identifying features.

Similarly, all equipment was referred to by name to help sharpen the child's awareness of the relations of words to things. In choosing equipment or an activity, each child was required to verbalize and label his choice instead of simply pointing to it.

Activities to increase size and range of vocabulary and to encourage use of expressive language were also used. Individual teacher-child contacts served as the basis for initial expressive language. Class experiences and stories soon encouraged group language experiences. Then, activities such as use of two telephones in the doll corner, group finger plays, or songs gave the children opportunities for more extensive expression.

Stories and experiences were used to develop concepts such as size, shape and color. Recognition and expansion of these concepts were then carried over into other activities. Even the cookies served during snack time were chosen for their shapes and colors.

Books served to develop both language and concepts. They were chosen to have uncluttered format and stories, as well as to deal with experiences relevant to the child's world. Stories initially helped to reinforce the child's fund of information and to entertain him; later they also served as sources of

new information. Favorite stories were tape-recorded by the teachers so that a child might on his own initiative listen through earphones to a particular story and at the same time follow it by watching the book. An effort was made to use different people to record the tapes so that the children could have varied experience with voice inflections and dialects.

Perceptual discrimination experiences were provided through graded use of standard equipment. For example, the easiest of a graded series of puzzles, a three or four object puzzle with each object one puzzle piece, was first introduced. Matching of pieces was reinforced by tactile experiences and by the verbal explanations of the teacher. Harder puzzles were used as the children seemed ready to make more complex discriminations.

The equipment was often grouped by particular physical characteristics. For example, the blocks were arranged on low shelves according to size and shape relationships, necessitating that their use and return to the shelves be a discrimination task.

Use of other equipment often required discriminations of size, shape, color, or number. One activity stressed color. The children were asked to take all objects of a particular color from a box of small objects. Another game, a miniature postal box, required shape discriminations. Each different slot took only a particular shaped slab; the child therefore had immediate feedback about the perceptual correctness of his choice.

Some discriminations were based on more complex understanding of concepts. In the doll corner the play food, the dishes, the cleaning equipment, etc., were each grouped separately to emphasize their particular functions.

In addition to their recreational aspects, music and rhythmic activities were the chief avenues for development of auditory discrimination skills. Dramatization of rhythms, through walking or running, gave the simplest discriminations. The children also made varying motor responses to high or low tones played on the xylophone. Action songs with repeated sequences helped to reinforce listening skills. Much later, many of the children were able to recognize the proper number of drum beats for their names.

Other familiar aspects of the nursery program also provided new experiences. Songs were also used for language development. Songs were introduced that stressed children's names or labels for familiar objects. Repetition of songs reinforced both word pronunciation and correct use of language.

The program, described above, was put into operation about a year ago. Classrooms in public schools in disadvantaged areas were only slightly modified to be made usable for the program. Fifteen children, with a group teacher and an assistant teacher, met for a two-hour session four days a week for the school year.

As stated earlier, the teachers were the central figures in the program. For this reason, their training and preparation was intensive both before and during the program. In their seminars the teachers learned of the theoretical and experimental aspects of the program, and then helped to prepare the curriculum. Evaluations of the curriculum, the record-keeping, and the ongoing classroom observations were continued at weekly seminars after the nursery classes had begun. The importance of these seminars was underlined by the fact that the children's week was shortened by one day to provide meeting time for the teachers.

Parent participation was also vital to the program. Contact with the parents was maintained from the time of the child's registration for the program. Home visits were made by the teacher to gather firsthand knowledge of the child so as to ease his adjustment to school. Efforts were made to acquaint the parents with the program through group meetings, individual conferences, and observations of their children in the classroom. Workshops were also conducted to discuss with parents specific ways in which they could supplement the school program, for example, through reading stories at home.

An evaluation program has been undertaken to investigate the effectiveness of the enriched curriculum in improving later school achievement. Control groups of children, chosen to participate in the testing but not in the enriched program, will be followed along with the experimental groups. Experimental and control groups participating in the first year of the program have been tested before and after the enriched nursery experience, and they will be retested in successive school years. The same

plan will be followed in the next two years of the project.

Since the program is so recently under way, no results of the testing are yet available. Despite the lack of statistical evidence, teachers have already seen evidence of signs in the children at the end of the first year's program. They observed that the children were using short descriptive sentences instead of their former one-word requests. Descriptions of home happenings and verbalizations of needs were more often noted, too. The children were reported to be able to listen and respond to verbal directions, with greatly increased attention spans.

Perhaps most important, gains were seen in increase of interest and enthusiasm toward school-orientated activities by both the children and their parents. The children seemed more eager to participate in school activities, for example, to look at books and to take part in group experiences. The parents seemed more aware of their roles at home to prepare their children for school and of the potential that school holds for their children. Although such gains might well be difficult to measure objectively, the staff of the enrichment program felt that they were positive signs of an orientation toward learning that could only result in increased school achievement.

Gossamers and Anchors

A Series of Recorded Discussions with Young Teachers

DISCUSSION 3*

The group had asked to discuss 'examinations', which seemed a particularly relevant topic as the major school examinations take place in the Spring term. (N.B. This is a secondary modern girls' school.)

H.M.—I believe you wanted to discuss the purpose of having exams.

Miss M.—Yes. Some of us are in favour of exams and others are against them.

* With foreword and descriptive notes by the Headmistress, Grace Eldridge. (Abbreviations: H.M. Headmistress; D.H. Deputy Headmistress.)

Miss W.—I'm for exams!

H.M.—What kind are you speaking of?

Miss W.—All kinds. External and internal. I think they're good as long as they are not the only things that matter. In most schools they are regulated so that both children and staff can get them in perspective.

H.M.—What is the purpose of examinations?

Miss W.—They show children's capabilities, and staff get a better idea of how they are teaching.

H.M.—So you think they are good both for children and staff?

Miss W.—Yes.

Miss C.—But *do* they show capabilities?

Several—No.

Miss C.—I don't think their capabilities are shown if they are expected to sit down and swot for an exam. I think it's better for them to have the books by their sides.

Miss W.—But if children have been learning for a period of time, and the material is incorporated into the examination, there is no need for them to sit down and swot.

H.M.—What kinds of learning can be tested by examinations?

Miss W.—You don't want parrot learning. They must have learnt thoroughly.

H.M.—But what do you mean by *learning*?

Miss W.—Learning is absorbing and taking out what is wanted and applying it.

Miss S.—But some of these children will never learn in the way you are talking about. They are incapable of learning intelligently like that.

Miss H.—From my experience with exam streams I think exams are a good thing. Most of the children are interested and prepared to work hard,

and it has given them something to work for.

H.M.—Does anyone disagree with this?

Miss Cr.—Yes, I do. I find there is a difference between children who are taking an exam in one year's time, and those who are taking it in two years. Until the exam becomes imminent they are not so hard-working. They can't grasp the idea that they are preparing now for an exam two years ahead.

Miss S.—Doesn't it depend on the subject? With English, they know that whatever they do will help with their exams.

Miss Cr.—In needlework at the moment, they are not actually doing the exam garments — they are learning how to do processes on other garments. So that there *is* no obvious urgency at present. But perhaps this is one of the difficulties that may arise when external examinations are being introduced into a school for the first time.

H.M.—I think you are right, and that we ought to look more closely at this. In a school which has a long tradition of examinations, the importance of reassessing the value of examinations now and then, is often overlooked. It has become easy to run. Why disturb it? But we're all involved at the moment and I should hate to think of us in ten years time with our traditions so firmly established that we never consider the need for reviewing our procedures.

To move on, what about exams for the middle streams? What purposes do these serve?

Miss W.—I would prefer to call internal exams 'tests'. I think these streams should have periodic tests, then they wouldn't feel it was such a big thing and be put off by it.

H.M.—What have you gathered about children's reactions to exams?

Miss H.—They don't like them.

Miss S.—They've already failed the 11-plus and it means complete failure again for some of them.

H.M.—Have you got this idea from our present first year girls?

Miss S.—No, I read about it in a book. They were saying that the 11-plus was the most important examination in their lives.

D.H.—But our first year children haven't taken such an examination . . .

Miss S.—They've heard about it and they've taken tests.

Miss W.—I think periodic tests are better than one exam a year.

Miss C.—I'm not sure that you will know what they have retained afterwards.

Miss H.—In English you have to build up on their knowledge and I think there is a need for a big exam to see how much they have accumulated or retained.

Miss M.—But with the lower streams is it important to accumulate and retain? Surely it is a question of giving them an experience and then seeing if they are able to use it.

H.M.—We haven't suggested yet that you get rid of either short-term tests or long-term examinations. We are looking at the need for both. If, as you say, the 'B' streams don't take kindly to this method, how are you going to keep accurate records of progress and achievement?

Miss S.—You must keep records of work and see for instance if a child has high or low marks.

H.M.—Compared with what?

Miss S.—The rest of the class or another form. I take 1A2 and 1B1 and I know that some 1B1 are capable of doing the work of 1A2.

H.M.—But here you are the common factor, and it is not always so. We have many examples of teachers not working with parallel groups. Unless we take certain measures we have no common means of assessment.

Miss W.—But is an examination a common means of assessment?

H.M.—This is what we are trying to find out.

Miss W.—If two forms have done different work and are set papers by different teachers they may mark differently . . .

H.M.—What can we do about this? What techniques can we use?

Miss S.—Standardization of marking.

H.M.—Yes. Did you learn about this at College?

(None of the group appeared to remember much reference to this: all admitted they knew little about it.)

H.M.—Let us look for a moment at the problems that a teacher faces when she sets a paper.

Miss W.—I'm wondering how difficult I should make the questions. They appear easy to me, but I'm worried in case they are too difficult.

H.M.—You must all ask yourselves what you are testing when you set papers.

Miss S.—Factual knowledge.

Miss Cr.—Not only that but the way in which it is applied.

H.M.—Utilization of facts?

Several—Yes.

H.M.—You will find on the whole that your more able streams do this more readily.

Miss W.—With the 'B' streams the questions will be more direct. With 'A' streams the questions can be set so that the children have more to think about.

H.M.—With your own class, an 'A' stream, what are you hoping to cover, in music?

Miss W.—Everything. The theory part is factual because they haven't reached the stage where they can use notes to make their own tunes, but I shall arrange the history questions so that they can use facts in a different way.

H.M.—Do you intend to grade your papers so that every child can answer some questions?

Miss W.—Yes, I think all exams should be graded.

H.M.—So we have seen that examination questions test several abilities; the ability to retain, the ability to recall, the ability to see the relevance of facts, and the ability to utilize such facts . . .

Miss M.—You could do this in Geography. For instance with a lower 'B' form we have been studying the Sahara Desert and the Bedouin Arabs. Here, you could start off by asking what animals they keep, then what the people eat, what clothes they wear and what they live in. If they know the answer to the first question they will be able to use this information to answer the others.

H.M.—That is a very interesting illustration, Miss M.

Miss S.—But in History we've got to set a general paper as well as one on the work they've done in class.

Miss H.—I think their knowledge of current affairs and general knowledge is very sketchy indeed.

H.M.—As soon as you move out from the more concrete world of facts — which, let's face it, is nice and secure for the teacher too — you are in the more nebulous world of experience which does not lend itself so readily to examination techniques.

Miss Cr.—But isn't this basically what we are trying to do? To educate children to develop an interest in learning rather than to teach facts?

H.M.—From the time the child is born he is acquiring information about the world around him. A baby lying in his pram listening to the sound of the wind in the trees or hearing the clatter of the milkman up the path is enlarging his experience by absorbing these sounds. Later, he comes to understand what sounds they are.

Miss Cr.—But you are not aware of trying to teach a baby anything. Its way of learning is not being interrupted by someone else trying to teach it anything . . .

Miss M.—I would like to teach children to question, not to learn.

H.M.—But they have to learn to question . . .

Miss M.—I didn't mean asking questions, I meant not to accept things.

Miss S.—If, in Science for instance, you are teaching properly, the children discover the facts for themselves.

H.M.—What is the teacher's function then?

Miss M.—To make available situations where they can discover facts.

H.M.—And *only* discover?

Miss M.—No. You must consolidate.

Miss H.—Bring it all together.

H.M.—So that after they have discovered something they will probably refer to the teacher as much as to the book or the Bunsen burner. You are not just a provider of material. Can we come back to an earlier point? Do you think, Miss M., that exams are not the right kind of method we should be employing with the 'B' streams?

Miss M.—If you condemn something you are always asked to put something in its place and I haven't an adequate substitute! I can only pull it to bits.

H.M.—Do that then. Pull it to bits.

Miss M.—If you take external exams, you choose a syllabus and work to it. But if the child doesn't select the right questions to swot, then he may fail or do badly. And yet he might be quite able. It seems rather unfair.

H.M.—In a sense we are all the wrong kind of people to be making judgments about this. We all took exams and we all have little pieces of paper to prove it.

Miss S.—There are very few really good jobs which don't demand an exam.

H.M.—What are we saying, then?

Miss S.—That in order to get on in society you have to take exams.

Miss H.—This is increasingly so, isn't it?

Miss S.—It means a lot to employers if you have this bit of paper.

Miss Cr.—But employers are not prepared to accept candidates unless they know they have reached a certain standard.

H.M.—And even supposing this examination was a bad one — incompetent and inadequate — do you think employers would still want the piece of paper?

Miss M.—Yes, they don't care what goes into the examination.

Miss S.—Even if you have five passes at 'O' level, it still doesn't prove that you are an able person. You may just have a good memory.

Miss M.—Another point about exams is that the teacher is not given sufficient scope.

Miss W.—Yes, if you have to follow a syllabus rigidly, you don't have time to do what you want. It limits the teacher, and makes her lessons dull.

H.M.— *Must* this happen? Does a teacher necessarily become dull because she's following a set syllabus?

Miss W.—Not necessarily, but it does tend to happen.

Miss S.—In History for instance, you haven't time to do any interesting practical work.

Miss H.—The class I have don't seem to mind.

Miss S.—But they haven't got a choice, have they? They've got to do what you say. (Laughter.)

Miss Cr.—This fear of getting away from the syllabus — does it arise because the syllabus is too full?

H.M.—Syllabuses are always too full. As you must stretch all levels of ability, you cannot be content

with the minimum. But there is more to it than that. We come back to the teachers who are interpreting the syllabus. Can you see what pressures may affect you when you are trying to follow a syllabus?

Miss Cr.—Time is one of the pressures.

Miss M.—If you get bad results in an exam, it reflects on you as a teacher.

H.M.—You are afraid it does?

All—Yes.

H.M.—Suppose I say that it doesn't matter, that if you don't get anybody through this examination, I'm not worried . . .?

Miss S.—It's our own personal feeling.

H.M.—Inside yourself? You feel that if a child doesn't pass, then there is something wrong with *you*?

All—Yes.

H.M.—So that it's a part of your own failure if a child fails, and part of your own success if a child succeeds?

All—Yes.

Miss M.—A lot depends on how the teacher presents her subject. If the children can grasp it, then they like it because they can do it.

D.H.—And we like anybody who makes us feel adequate or confident. It's the people who take away these things that we dislike.

H.M.—You must watch, in these coming weeks, the children's reactions to all this.

D.H.—We have found in the past that during examinations, attendance goes up to at least 99%. It is interesting to watch.

H.M.—I always tell the school that we keep two kinds of records — the long-term ones and the short-term ones, and that some people are better at one kind of work than another, I would never want exams to be the *only* kind of assessment. But I do think that life presents us with at least two kinds of challenge. You may be given time to think about a problem, or you may have to face a situation which demands an immediate solution, and you will need to be able to call upon all your resources and experience to find the answer. Why not have a little practice in an area which provides a degree of security?
Now, before we finish, I believe Miss W. wanted to raise another point about discipline?

Miss W.—Yes, this term I've found a different kind of problem. Today I asked a girl to give out books, but she refused. This was insolence, and I didn't know what to do. I didn't know whether to press the point or to give the job to someone else.

H.M.—What did you do?

Miss W.—I just ignored her and gave the books to someone else.

H.M.—Do you feel satisfied about this?

Miss W.—No, I don't. But I wouldn't have felt satisfied if I had pressed the point, because she might still have refused.

H.M.—I can see your difficulty. Can anyone else suggest anything?

D.H.—Do you know why she refused?

Miss W.—The lesson was a mixture of singing and writing, and she wanted to go on singing, but she was the only one. Normally she's eager to do things.

H.M.—This is a dilemma of many teachers in the beginning. If you had taken the matter up in front of the whole class and you hadn't got anywhere, you would have been exposed as ineffectual.

Miss S.—But if you leave it, does the girl think she's won the point?

Miss W.—Probably by the next lesson she will have forgotten it.

H.M.—I wonder . . .

Miss W.—Should I ask her next lesson to give something out?

H.M.—I think the moment for this one may have passed, but if you meet it again I would say that you are quite right not to drag it up for everyone to see At the same time I don't think you can afford to leave it. I would keep the child back at the end of the lesson and ask her to think about it again. You then give her a second chance. Often when they've done something like this, they feel jolly badly about it afterwards but they don't get a chance to put it right. If you give the child a second chance when there's no-one else around, she doesn't feel she's losing face if she admits she hasn't done what she should have done.

To illustrate, do you mind, Miss C. if I refer to what happened to you this afternoon?

Miss C.—No, I don't mind.

H.M.—This afternoon when Miss C. had a remedial group for Art, there was some confusion about where Linda should sit. Miss C. had asked her to sit in a particular place and as she was on her way to the desk, another child said that that was Barbara's place. Now Linda has got to live with Barbara, not Miss C. . . . But when Linda tried to tell Miss C. this, Miss C. did not accept it as a reason. As a result, Linda ran out. She ran straight here to my room, and if Miss C. could have followed her she would have seen her come in, stand for a moment, and then without a word from me, burst into tears. When I asked her what was the matter, she said she had been naughty. I said, 'And you've come to tell me about it?' 'Yes', she said.

Here we have a child who was wanting a second chance. The important thing was to see that she needed to be restored. I knew we must get back to the classroom, and when I did this what was so good was that Miss C. saw at once that she needed attention. We found a place for her (exactly the same place as before!) and immediately Miss C. summed up the situation. She was not an adult bearing a grudge because she had had her authority questioned: she was an adult taking back a little child who had misunderstood, and who badly wanted to be reinstated. So I would say 'Follow it up in this way, and if the child apologises, just accept it.' Some teachers can never accept apologies gracefully.

Miss S.—But isn't that because the child has been given so many chances?

H.M.—It may be. I've heard teachers say: 'You don't sound as though you mean it . . .' Now if we can't accept apologies when they are proffered, we are expecting the child to do something that many adults can't do. We are expecting the child to be so highly motivated that her responses are *pure*. Most of us have mixed responses and feelings on occasions like this.

Go on thinking about this.

Correspondence

Hull, England.

Wisdom from the Past: the modernity of Richard Mulcaster*

Dear Editor,

The history of educational thought is full of surprises. Not least among these is the anticipation of ideas which the twentieth century student is prone to regard as peculiarly modern. Ample illustration of this can be found in the writings of the sixteenth century educationist, Richard Mulcaster, whose **Positions** (1581) and **Elementarie** (1582) I was prompted to re-read by an article, 'An Elizabethan Headmaster', in the **Times Educational Supplement,** 14th April, 1961.

Child-centredness in education is commonly supposed to date from the '3 A's' of 1944. In fact it can be found in Aristotle, Quintilian and the best educational writing of the Renaissance. The idea (but not, of course, the word) appears also in Mulcaster. The aim of education, he tells us, is 'to help nature to her perfection in the complete development of all the various powers', for the child has 'certain natural capacities' which can be developed for his own good and that of society. Moreover, he is aware that children develop at different rates — 'ripeness in children does not always come at the same time' — and that the late-developer may therefore outstrip his more precocious class-mates. Yet he understands that the process of education is to be conceived, not solely in terms of ends, but as an experience to be enjoyed; for it should not only, he writes, 'yield satisfaction in the end, when learning has become a sure possession, but should pass on very pleasantly by the way.'

His child-centredness is balanced, however, by a firm recognition of the social function of education: 'Education is the bringing up of one, not to live alone, but amongst others, because company is our natural medium.'

*Quotations taken from the selection of Mulcaster's writings edited by J. Oliphant, **The Educational Writings of Richard Mulcaster** (Glasgow, 1903).

Individual purpose must be accommodated, therefore, to 'wider social ends' and the child trained to serve society in whatever position he finds himself. Mulcaster is sensitive to the possible effects of education on unemployment. 'There is always danger to a state in excess of numbers beyond the opportunities of useful employment, and this is specially true in the case of scholars.' The situation in Britain at the present time is so far different from this that his fears may seem unfounded; but many who sought teaching posts in the early 1930's can recall the bitter sense of frustration arising from the unemployment or under-employment of scholars. The social importance of education leads him to reject private tuition for it sows 'the seeds of dissension by discovering differences where the fruits of a common upbringing should be seen in the firm knitting of social bonds.' The advocate of the comprehensive school could scarcely find a better text.

Mulcaster sees the need for system and order in the provision of education: children should be admitted on four occasions only during the year, so that they may be 'properly classified and not hurled hand over head into one form without discrimination'; promotion too must be regulated, so that one teacher can say, ' "This child have I taught and such and such can he do," and the other knoweth what the child should have been taught and what he may be supposed to know.' He recommends also uniformity of teaching method — 'for in the midst of many bypaths there is but one right way'; though we may reject his generalization, we can agree that in practice teachers have moved towards greater conformity of method — in languages, for instance, and mathematics — and children have benefitted thereby. He would have approved heartily of the modern Parent-Teacher Association, for he wishes that 'parents and teachers should be not only acquainted, but on friendly terms with each other . . . If this co-operation cannot be established, the poor child will suffer in the present and the parents lose much satisfaction in the end.'

Equally modern are his views on the teaching profession. He deplores its lowly status: 'Our calling creeps low and has pain for a companion, always thrust to the wall, though always formally admitted to be worthy.' 'It is unreasonable,' he continues, 'to demand a man's whole time and yet make such scant payment that he has to look elsewhere, outside the school, to add to it.' But improved salary and status must be matched by high professional standards, both academic and personal; not only must the teacher 'be an able scholar', he must also 'have determination to take pains, perseverance to continue in his work without shrinking, discretion to judge of circumstances, cheerfulness to delight in the success of his labour, sympathy to encourage a promising youth . . . and courteous lowliness in his opinion of himself.' Finally, in his scheme of university reform he recommends that special colleges be established within the universities for the training of teachers, 'inasmuch as they are the instruments to make or mar the growing generation of the country and because the material of their studies is comparable to that of the greatest professions.'

In many other ways Mulcaster anticipates modern educational thought and practice. He points out the ill effects of premature specialization and the resulting pressures: 'Hasty pressing onward is the greatest enemy that anything can have, whose best is to ripen at leisure . . . This is the chief cause that at once makes children loth to learn and schoolmasters seem harsh in their teaching.' He would like grammar schools sited in spacious grounds where regular exercise can be provided and the boys have freedom to ramble more widely afield. Football in particular he recommends — not, however, 'as it is now commonly practised, with thronging of a rude multitude, with bursting of shins and breaking of legs', but under the guidance of a master who can sort out the players into teams, arrange their positions and control their play. On punishment he says: 'I do think gentleness and courtesy towards children more needful than beating.' Yet he is unwilling absolutely to forego corporal punishment unless some other adequate means can be found 'for compelling obedience where numbers have to be taught together.'

The springs of contemporary English education run deeper than we realize, and it is salutary to discover that so much of what we arrogate to our own time was foreseen and fore-thought so many centuries ago. Apart from Mulcaster, there are numerous other English writers from whom we can learn — Elyot, Ascham, Milton, Locke, to name only a few; most of them are out of print, many accessible only with difficulty. It is to be hoped that the B.Ed., when it comes, will include as a major element the study of 'great educators' of the English tradition, and that in the meantime publishers will make their works more readily available.

Yours etc.,

F. W. Garforth.

Middlesex.

Dear Editor,

There is a growing feeling in this country that the school entrance age should be raised from five to six. At the Liberal Conference last year a proposal to this effect was only narrowly defeated, after two votes.

The argument put up by advocates of later entry is that it is the practice on the Continent to start school at six or even seven; but they do not mention that most of these children have already attended Kindergarten or nursery school.

It is also argued that later entry would alleviate the chronic teacher shortage in the schools which results from the lack of Teacher Training Colleges, rejection of potential teachers each year, and the fact that women teachers are getting married earlier. Married women teachers are urged to return to teaching, but are faced by almost non-existent nursery provision for their own children under school age. To raise the entry age into Infant school will delay their return, consequently worsening the situation.

Apologists for the Government's cheeseparing on education say that children learn more easily at six than at five. This is irrelevant: because a child learns better at six there is no reason why it should not learn at five. One might as well say that because the rate of learning is greatest at fifteen, children should not go to school until fifteen (and presumably leave at sixteen when the rate of learning begins to decrease). A child learns from the moment it is born, and during this first year at school its learning is invaluable. It learns how to get on with others and make friends; it learns how to discipline itself, and be disciplined; it learns how to enquire and experiment with things. When it learns these things at five it is ready to go ahead with academic learning at six; but if the entry age is raised to six, it will have this leeway to make up, along with new things like reading and sums.

Almost every mother has experienced the tantrums of a bored four-year-old because it wants something more to do at home, and I can think of no proposal that would be more unpopular than to suggest that she should cope with a frustrated child at home for yet another year. Also, under the present 11-plus system, a child has to work hard enough as it is to cover the course, without losing a whole year's schooling.

Apart from the obvious solution of building more schools and Training Colleges without delay, there are two other solutions to the problems of our overcrowded, understaffed schools, which could be practised instead.

One is to offer teacher training courses in Technical or Further Education Colleges (where they exist) with a timetable suitable to mothers with school age or older children: i.e. lectures from 10 o'clock to 3 o'clock, with no wasted free periods.

A second is to extend the half-day shift system for our five-year-olds and younger children, with some of them going to school in the morning and some in the afternoon. This may well prove a better system, as the child gets used to school gradually. It also fits in with the classroom and teacher shortage.

These are easily operated solutions, far better than the proposal of denying our children a good start. It is up to parents to use every means within their power to resist this putting back of the clock.

Yours, etc.

S. Barlow (Mrs.)

Reviews

Children in the Nursery School

Dorothy E. May
Published by University of London Press. 15s.

This book should be in the library of every teachers' training college, next to Susan Isaacs' classic works on the Social and Intellectual Development of Young Children. Miss May's special aim, as is seen in the last chapter of the book, is to help nursery teachers understand the nature of young children's play, so that they, the teachers, can help children to overcome their problems, conflicts and difficulties and so develop fully both individually and socially. Following in Dr. Isaacs' footsteps, her main theme is that pre-school children show in their play two major characteristics: (1) an attempt to understand the physical and material reality of the world around them in terms of spatial, temporal and causal explanations; (2) using the material reality at hand to work out personal problems, conflict, anxieties. The teacher must learn 'to recognize the distinct differences in a child's play and in his attitudes when the emphasis is upon the symbolic use of toys and materials for the expression of phantasy as compared with his attitudes and types of play, when the emphasis is upon his appreciation of and attempts to solve problems of objective relationships of size, shape, colour, cause and effect and so on.'

The first two chapters give excellent and detailed descriptions both of group and solitary play which very clearly show the differences and how these affect the children's personal and social developments.

One important aspect of play, the use of phantasy to work out conflicts and anxieties which are personal to a small child, is of course very widely recognized. But Miss May's examples, her correlations between the various activities and what was known of the family backgrounds, are excellent. Over and over again she shows how the children's past experiences and their personal interpretations of these — so often leading to aggression, fear, hostility, anxiety — determine their present behaviour in the nursery school. The teacher must therefore know what has happened before, in order really to help her pupils.

In describing 'disturbed' behaviour, it a pity Miss May does not bring out more forcibly the negative role played by unfortunate handling by parents in the first two or three years of life, in contributing to the anxieties, fears and conflicts of pre-school children. When she describes how the nursery environment (material and human) helps children to solve their personal problems, she is in fact explaining that this environment is helping children to unlearn 'distorted' impressions. 'It seemed that only as the child's personal interpretation of events and relationships approximated more nearly to the reality of the actual facts was he enabled to achieve a shift of emphasis in his own attitude and thus became able to begin to achieve a more satisfactory personal adjustment.'

The art of rearing children in the early years is, through wise handling and the provision of a good environment, to minimize the distortions brought about by ignorance and immaturity, and so enable children to grow with the minimum of conflict, anxiety and aggression. This book will help all those who are doing this very thing.

B. Tudor Hart.

Young Children Amid Pressures*

I represented the New Education Fellowship last Spring when members of the Association for Childhood Education International met in Miami, Florida, for their annual meeting. Much attention was given to an examination of pressures which are felt by young children today. The two thousand present used as their guide the Report of a colloquy held at their Center in Washington earlier in the year. Information furnished in that Report by a biologist, a pediatrician, a sociologist, an anthropologist and three psychologists permeated the discussions.

How serious are the effects of the pressures? Do they differ from the pressures of an earlier day?

Authorities do find evidence of greater pressures: these are indicated through subtle psychosomatic problems. There seem in addition to be conflict and contradiction between the various pressures themselves. Increased attention is being paid in school to achievement. Speed in reading, writing, and mathematics is emphasized. With all the other outside pressures as well, it is almost inevitable that what is known and practised about child development (and each child's own style and rate of learning) disappears in a haze while a concentration on achievement takes over the field. In many schools there has been a reduction in those parts of programs which would help children deal with tensions, which would put them in proper perspective and even give some relief from pressures. It appears also that we are giving less attention than previously to the need for movement and the authorities are deeply concerned about this. This goes on even in the face of much talk about the needs for programs of physical fitness.

All that is being said about the great streams of knowledge somehow to be acquired leads to an uneasy feeling that people should start their learning early and work constantly at it. This leaves no time for play, no time for paint or clay or blocks. Life is real and life is earnest and Johnny must read and write and spell.

'Why not start early and so go further?' At a very young age he should be trained to recognize symbols. He must sit quietly — no chance to move about. He must not talk. He should perform like a little machine. At a time when he needs every opportunity to practice speaking he is forbidden to talk during long periods!

All of this is based on the assumption that early introduction to formal reading and mathematics programs will raise the level of learning. This was a matter of deep concern to the authorities quoted in the Report: they stated emphatically that they had no evidence to indicate that this was true.

*Report referred to: **Basic Human Values for Childhood Education**, Association for Childhood Education International, 3615 Wisconsin Ave. N.W., Washington, D.C., 1963, 76 pp., $1.25.

Probably a combination of factors is responsible for this insistence that children race through school. Many parents want their children to conform to the pace set by the child next door and to the pattern expected in the community. They see their own weaknesses reflected in their children and attempt to make them do better than they themselves did, to make them conform to their values rather than the children's potentialities.

The attempt of families to climb from one social class to another is creating tremendous pressures on youngsters. Academic achievement is looked upon as a way of making a rapid rise socially. Thus sometimes boys and girls are exploited in order that their families may achieve desired goals.

Parents often add to the school day and create further pressure for socio-cultural gains with music lessons, dancing lessons, language lessons, so that each day is completely occupied with structural tasks.

Many children no longer have the broad security-giving base which was had in the past when grandparents and other relatives lived nearby.

For many teachers self-fulfilment is dependent upon the achievement of their pupils. A high value is placed on successful children, and concern about the development of the child has shifted to concern about the self-achievement of the child.

In this mobile society we are not likely again to have the security found in living in one place, or in predictability of associations. We cannot keep things static because in our lifetime the static is unreal and impossible. But there is the possibility of developing within these young children the capacity to feel secure as they live in the midst of change and cope with the realities of 'becoming'.

Those attending the conference were not defending an impoverished educational program, nor interested in diluting the curriculum. But they did suggest that a premium should not be placed on precocious performance; that recognition and approval were no substitute for love and intimacy; that we should not insist upon a pseudo-maturity. They felt that it was important that children should not be asked to forego childhood, lest as adults they would not know how to play.

It is wasteful of children's time to teach them certain things before they have reached a certain maturity; this may produce maladjustments which will persist through their growing years and even into adulthood. The inability to learn and the resulting perception of themselves as inferior at this age, may keep them at a later age from realizing the full potential.

We should strive to understand the unique learning capacities of each child, and his cognitive style. All are not prepared to learn precisely the same thing at the same time. Both the Association as a whole and its individual branches are now seeking ways to implement these concepts in schools. A publication will present the findings to their members.

Lucile Lindberg.

Guiding Creative Talent

E. Paul Torrance
(Prentice-Hall Inc., Englewood Cliffs, New Jersey, 278 pp.)

'In an age which tends toward conformity, much of what is currently being proclaimed as *new* in education is aimed at helping children achieve goals in similar subject matter with an emphasis on rote learning,' says Dr. George E. Dickson, Dean of Education at the University of Toledo.

E. Paul Torrance, Professor and Director of the Bureau of Educational Research at the University of Minnesota, has spent much time researching the area of creativity as an important aspect of mental behaviour in children, adolescents and adults. In his publication, **Guiding Creative Talent**, he emphasizes the gaps or deficiencies that are evident between the traditional measures of intellectual talent and the various manifestations of creative thinking. He asserts that there must be new and different ways of discovering and fostering creativity in children, other than the kinds of tests in current use in our schools. New and original ways of understanding the needs and problems of gifted children who frequently show divergent behaviour from less talented individuals are suggested with deep empathy and understanding.

Dr. Torrance also emphasizes the dangers that too often surround children and older persons who, through their superior intellectual abilities, tend to alienate themselves from their peers, thus running risks of poor mental health and/or increasing neurotic conflicts within themselves.

Other timely topics discussed by Dr. Torrance are: the assessment of creative talent and growth; the problems of identifying the creative personality; the development of creative thinking abilities, and goals to guide counselors and teachers in working with highly creative individuals.

The now famous Minnesota Tests of Creative Thinking are included in the text, with a detailed description of these tests and ways to administer them being included in the appendix.

Dr. Torrance defines creative thinking 'as the process of sensing gaps or disturbing, missing elements; forming ideas or hypotheses concerning them; testing these hypotheses; and communicating the results, possibly modifying and retesting the hypotheses.'

With close examination and assimilation of the depth of this definition, the need for fostering creativity in intellectual behaviour becomes not only evident but extremely important. It is not only necessary, therefore, but the responsibility of teachers, counselors, and all other persons concerned with the development and education of children, to foster and encourage creativity. **Guiding Creative Talent** should prove an excellent source for study as well as a resource in this endeavour.

Ada Dawson Stephens,
Professor of Education, Toledo.

The Jackdaw Series

By John Langdon-Davies.
Published by Jonathan Cape. 9s. 6d. per volume.

1) The Battle of Trafalgar.
2) The Plague and Fire of London.
4) Columbus and the Discovery of America.

These are correctly described as follows: 'Each Jackdaw folder contains facsimiles of contemporary documents essential to the understanding of an important event or character in history, together with a set of explanatory broadsheets drawn up in the manner of the day.'

Aimed at a wide age range of pupils (9 to 16), these imaginatively constructed folders could be of immense help to a skillful teacher. Subsequent publications would benefit by the addition of further suggestions for reading and reference. These are particularly necessary to correct the inevitable bias attendant on such lively presentation of historical material.

S. Mary Henderson.

Polytechnical Education in the U.S.S.R.

Edited by S. G. Shapovalenko.
U.N.E.S.C.O. 1963.

Sputnik persuaded many Americans to believe that the Soviet system of education was the best in the world, and at least some of them that their own system was the worst. Strangely enough the successful launching of an earth satellite virtually coincided with top level criticisms of their own system by Soviet statesmen and educators. They culminated in the 1958 reform of education in a law designed to strengthen the ties of the school with life. It is with this reform and what led up to it that **Polytechnical Education in the U.S.S.R.** is concerned, for the educational principle contained in polytechnicalization is the key to communist policy. If from time to time circumstances have compelled Soviet leaders to deviate from it, in practice there have perhaps always been theoreticians anxious to return to the basic principles of Marx and Lenin in education.

Public criticism of the system was made by no less a person than Mr. Krushchev himself. In a memorandum approved by the central committee of the Communist Party in September 1958 he said that 'the chief and basic defect in our secondary and higher educational establishments is the fact that they are divorced from life.' More positively at the All-Russian Teachers' Congress in 1960 he declared: 'We are now fulfilling two historical tasks — the creation of the material and technical basis for communism and the education of a new type of man' (page 70). In these tasks the schools have two closely related tasks to perform; they contribute to the material basis by training specialists for industry and agriculture; and they educate each individual so that through his all-round and balanced development he may contribute to the establishment of a communist society. The crux of the problem, prior to 1958, was that the Soviet schools had performed the first task admirably, but had failed to educate 'a new type of man'. The solution to the difficulty was to be found in polytechnical education. It is a principle of education with long and honourable traditions. The European and American precursors of the present Soviet emphasis on polytechnism are mentioned. Thomas More, Tomaso Campanella, John Bellers, Jean Jacques Rousseau, Pestalozzi, and Robert Owen are referred to with favour (pages 21-23) for believing that a satisfactory general education should be grounded in productive labour. Exponents of vocational studies as the core of a liberal education, like George Kerschensteiner and John Dewey, apparently just failed to realise the objectives of polytechnical education; Kerschensteiner because he 'provided schools for the labouring masses' which developed only 'certain accomplishments and skills needed in labour and instilled obedience and a sense of loyalty to the Kaiser's state' (page 31). Dewey's model school, on the other hand, failed to provide children with a knowledge of 'up-to-date technical equipment' or an adequate picture of modern industrial production, because they 'learned mainly craft work and became acquainted with the tools of manual activity.' (page 32.) Engels and Marx, of course, provided the scientific rationale for an education which would combine instruction with productive work (page 26). The Russian pioneers in this field are regarded as Chernyshevsky, Dobrolyubov and Ushinsky. But the theory was developed more fully by Lenin and his wife Krupskaya.

This brief history of the concept of polytechnical education, and the account of the circumstances which during the period 1917-1958 prevented the establishment of polytechnical schools, are full of interest. Shortages of of labour (page 39), the need for specialists (page 44) and the defects of the polytechnical courses provided, all help to account for the pre-war system of education which helped rapidly to establish the material and technical bases of a communist society. In the immediate post-war period the demands of reconstruction made a continuation of these policies necessary. By 1952 the 'prospect of advancing rapidly from socialism to communism opened up before Soviet society' (page 49) and gave rise to a renewed interest in polytechnical education. The law of 1958, then, represents the legislative culmination of a process of reform which has its ideological roots in the writings of many progressive educators and in particular in the works of Marx, Lenin and Krupskaya.

The general conception is therefore not novel. The difficulties facing those who accept the view that a sound general education should be grounded in productive labour are considerable. First, realistic regulating theories have to be devised which will enable practical expression — in syllabuses, curricula and methods of teaching — to be given to general aims. The Soviet reforms were intended to change the attitudes of young people towards productive labour — thus creating the 'new type of man' with a new morality and a new awareness of the dignity of labour. At the same time school practices have to be devised which would achieve these goals — by no means an easy task in a country whose educational system was based upon, and still resembles, Western European prototypes in which Aristotle's dichotomy between liberal educational and vocational training found constant and overt expression.

The new system was introduced by steps into the Soviet Union. Experiments and pilot schemes led to the establishment of the principles of the reform (page 52). These involved the extension of compulsory schooling from seven to eight years and the replacement of the ten year school by a system in which to complete secondary education takes eleven years all told. After the eighth year pupils were, in future, to go into one of three types of school (page 61). The majority whilst in full-time productive employment would complete their schooling in evening or shift schools. Another group would attend schools providing general education and very realistic production training. A minority would go to schools providing a general secondary education leading fairly directly, it would seem, to higher education. As for the curriculum, Socially Useful Work was to be introduced from the third grade (page 92) and in the ninth, tenth and eleventh grades a third of the weekly timetable was to be devoted to general technical subjects, production training and productive work (page 99).

Polytechnical education should, however, permeate the whole of education. Specifically 'the teaching of polytechnical working skills to the pupils is carried out during the process of teaching general education subjects, general technical subjects and in teaching about work and production' (page 171). Overall in the new syllabuses for the eleven year schools the proportions of time spent on the various groups of subjects were changed to the following: general subjects (humanities) 36%; general subjects (mathematics and science) 32.5%; manual and trade training, production practice, general technical subjects 21%; and artistic and physical education 10.5% (page 104).

Within this framework certain principles were to be taught as part of polytechnical education. First, there are general socio-economic principles of socialist production, like public ownership of the means of production, planned development and increased productivity, and the protection of workers' interests. Secondly, the technical and economic principles include the widest possible application of science to industry so as to devise new techniques, and develop automation. The third group of principles is concerned with organization and economic practices designed to show the implications for labour of the transformation of industrial procedures from individual work to mass production (pages 85-86). The important areas in which these principles find expression are in power production [according to Lenin an index of society's move towards communism was the degree of

electrification (page 71)] chemical production and agricultural production (page 114). Considerable details are given of the subject matter appropriate to the proper understanding of these three vital areas of the economy.

Perhaps more important is the analysis of the attitudes which will be required and the degree of technical skill and know-how young people will need in the modern industrial world. The analysis turns on the basis that electrification provides for the all-round mechanization and automation of production. Automation will lighten the workers' tasks, increase productivity, shorten the working day and significantly, liquidate the 'existing distinction between intellectual and physical labour' (page 74). Developments in the major areas of the chemical industry and atomic energy are outlined and there is the awareness that certain skills will disappear and will need to be replaced by others. In general, the social divisions among workers will be reduced due to a reduction in the number of trades. Reductions in the number of specialities and trades lead to a demand for people who have a general orientation in all branches of production, who are trained for changes in the nature of their work and who can pass from one kind of job to another (page 81). As for the more general values, each individual should combine together 'love and respect for work; knowledge and skills necessary to work in mechanized and automated production so as to guarantee high-quality, low-cost products; interest in scientific and technological developments; all-round intellectual, physical, technical, aesthetic, and manual development; high cultural and moral standards based on an understanding of his obligations to society; a communist outlook and a devotion to his country' (page 82).

Proposals are given in details about how various subjects should be taught and what topics should be included in order to achieve these results. The problems of teacher training are discussed and the role of productive work itself in polytechnical education described.

Here, then, is a blueprint for Soviet education, because polytechnicalization is central to all education. Consequently it is a volume of vital interest to educationists everywhere who wish to know something more about the theoretical assumptions of a system which by common consent has made considerable contributions to the establishment in the U.S.S.R. of a sound economy, and to notable achievements in science and technology. It is important for another reason. Political ideology aside, the Soviet Union is facing problems similar to those found in any society moving rapidly towards automation. The analysis of how education can ameliorate the problems of this new age is extremely valuable. The leaders of the U.S.S.R. are committed to scientific and technological progress, and their statement of the problems of modern education seems to be excellent. Certainly most readers would find in this analysis points which illuminate their own systems. Yet even when the problem is known the solutions are difficult to find, not so much in terms of general principle, but in terms of realistic policies and practical devices. Even had these theories been worked out in greater detail in the U.S.S.R. the problem of implementation would remain. Not all teachers and educationists are prepared to accept the principle of polytechnical education and its practical implications, as articles in **Soviet Education** reveal. Moreover not all those responsible for the implementation of the new education fully appreciate the deeper meaning of polytechnical education — one which runs contrary to so much in European tradition because it attempts to give prestige to science and technology, elevate productive labour and make the processes, skills and attitudes appropriate to it in the twentieth century the very heart and core of a sound general education for everyone. And this task, whether we like it or not, is central to the educational problem everywhere. Without necessarily accepting the political and educational ideologies which lie behind the Soviet reforms, we can all learn from this most instructive volume.

Brian Holmes.

The Nursery School Association of Great Britain and Northern Ireland

29th May, 1964, 6th National Conference at the William Beveridge Hall, Senate House, University of London, Malet Street, London W.C.1.

Topic: The Forgotten Two Million — Why Nursery Schools?

Addresses: **The Under-Fives in Present Day Society** by Mrs. Eirene White, M.P.
Educational Values by Miss D. E. M. Gardner, M.A.
How to Find the Teachers by R. K. Kelsall.
How to Overcome the Blockages in Nursery School Development by R. W. Ferguson, M.A.

General Discussion

Conference Fee 15/-. Tickets obtainable from The Conference Secretary, N.S.A., 89 Stamford Street, London, S.E.1.

28th July - 6th August, 1964, the Annual Summer School at The University, St. Andrew's, Scotland. (Accommodation in University Residence, Hamilton Hall.)

Theme: Change and Experiment in Primary Education.
The Main Lectures will be concerned with new experiments and trends in the education of children up to 11 years of age, growth and development of young children and the young child's creative use of English, Art and Music.
Lecturers will include: Miss Elizabeth Bailey, Mrs. Jane Clark, L.R.A.M., Mr. Leonard Clark, H.M.I., Miss N. L. Goddard, Dr. Mary Gorrie, Mr. K. A. Jameson, Mr. J. D. Kay.

Conference Fees: Tuition £5 5s. 0d. for members of N.S.A.; £6 6s. 0d. for non-members.
Residence £11 11s. 0d.
Booking Fee £1 0s. 0d.

Further Information obtainable on application to: The Secretary, N.S.A., 89 Stamford Street, London S.E.1.

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What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

WORLD CONFERENCE

"SCIENCE AND THE ARTS IN EDUCATION"

1st – 10th August, 1965, Askov Folkehøjskole, Vejen, Denmark

ORGANIZED BY THE DANISH SECTION OF THE N.E.F.

GENERAL SECRETARY
Torben Gregersen
Headmaster, Holberg School, Copenhagen

PRESIDENT
Dr. Rasmus Jakobsen
Chief Educational Psychologist to the
Ministry of Education, Copenhagen

THE OBJECT of this Conference is to study and discuss the shared values in one world, as revealed through Science and the Arts and expressed in the School Curriculum.

THE PROGRAMME includes lectures, discussion groups and working groups. All lectures will be given in English. Discussion groups will be held mainly in English, but some will be held in other languages, probably French and German, for those who understand English better than they speak it. Working groups, held during the afternoon, will include subjects such as Drama, Music, Pottery, Mime, Creative Science, Creative Mathematics, Creative Biology. During the evenings there will be lectures on subjects of common interest, as well as films, music and informal gatherings.
A distinguished panel of lecturers from many countries is being assembled. There will be exhibitions of school material, books and works of art. One or two bus excursions to places of educational, artistic or general cultural interest will be arranged.

SITE: Askov Folkehøjskole is one of the most famous in Denmark. It is beautifully situated in modern buildings about one hour's journey by rail from Esjberg and five hours from Copenhagen. Single and double bedroom accommodation is available and 340 delegates can be accommodated in the school and its neighbourhood.

POST-CONFERENCE ACTIVITIES, 11th-17th AUGUST, include the opportunity to stay a few days in various Danish towns and/or Copenhagen. Visits to schools, other institutions and museums will be arranged. The extra charge for these will be notified to all who enrol for these activities early in 1965. Further information from Hon. Information Officer, Miss Rebecca Rasmussen, Ramløsevej 13, Copenhagen Ø.

COST (including board and conference fee):
For those enrolling **before 1st April, 1965:** 450 Danish Kroner (approximately £23.4.0 sterling).
For those enrolling **after 1st April, 1965:** 550 Danish Kroner (approximately £28.4.0 sterling).

REGISTRATION FORM *Please type or use BLOCK LETTERS*
Registration is only accepted on receipt of the Registration Fee.

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..... Sex: M/F*

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Occupation Country

I hereby apply for participation in the N.E.F.'s World Conference at Askov Folkehøjskole, Denmark, 1st-10th August, 1965.

I do/do not* wish to be notified of details of the Post-Conference Arrangements.

I am sending separately by *Cheque/Bankers Draft/or.....the equivalent of 150 Danish Kroner in favour of Denmark's Social paedagogiske Forening, c/o Mr. Ove Rasmussen, Hon. Treasurer, Elstedvej 14, Copenhagen, Vanløse, Denmark. I undertake to pay the balance of 300 Danish Kroner not later than 1st April, 1965.

(Persons enrolling after 1st April, 1965, must send the 550 Danish Kroner late registration fee and conference fee in one instalment only.)

Date..... Signed.....

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the New Era in home and school

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Editor's Letter

In compiling this History number we have kept very much in mind the World Conference next year in Denmark, with its emphasis on the fact that the world is one world, in which science and the arts cannot profitably be kept in separate compartments. We are delighted to print the interesting French article on the European School, and to have P. J. Mercier's review of possible developments in history teaching.

The young teachers' discussions — our 'serial' — are interrupted this month for various reasons, including examinations and the rebuilding of the school, but will be continued later. This interruption, unwelcome in itself, has given me the opportunity to include a discussion of the behaviour of rats and monkeys: Michael Chance and I taped it last year. I hope this will fascinate others as it fascinated me, and I also hope we may get more of this *kind* of article. Too many scientists, working away in their isolated laboratories, are unaware both of the layman's possible interest in their results and of what literature and the arts can contribute to the scientist's *interpretation* of his results. In this kind of historical discussion all the worlds can meet.

And **Kleio**, by John Bremer, reminds us — or at any rate reminds *me* — that History, as everything else, demands not only logic but a sense of humour.

M.M.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to the Secretary of your National Section listed on the inside cover or to: The Executive Officer, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

Look Out

The International Secretary's Column (14)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

In his book **Journey into Russia** (Hogarth Press, London, 1964) Laurens van der Post writes:

'The human spirit cannot do without a past and unless it can feel itself putting its roots into its own past rather as a tree goes deeper into the earth for every inch it grows, it cannot move on into the future.' (page 242)

How can the New Education Fellowship help contemporary teachers and pupils to put roots into that past of mankind which is their joint global legacy? This number of the New Era is specifically devoted to considering some of the answers to that question. Here I would merely like to focus attention on certain salient features of that historical perspective for man on this earth, which must necessarily constitute the next stage of World Studies.

First, it is necessary to establish that what we are concerned with is the record of the growth of human consciousness, individually and collectively, as it has taken place in a number of different societies. Some of these are very ancient and vanished, some are more recent and influencing one another, some are only now emerging as recognizable entities. From a few of these have sprung civilizations, from a thousand or two have appeared exceptional men and women. In both cases there can be detected the rhythms of sequence and revelation.

Secondly, it is necessary to decide on the criteria of selection from that vast storehouse: here is a triple choice. The student must obviously strive to become aware of what could be called the timeless cultural deposit — for example the essence of a Chopin nocturne, a Russian icon or a Shakespearean tragedy. In this way he could be introduced to the problem of what in fact constitutes reality — possibly only those parts of life which have become conscious of themselves by taking shape in an appropriately artistic form: this is surely the meaning of Pirandello's play **Six Characters in Search of an Author.**

Next the student has to learn how to recognize the immediate shaping forces of our own times: these, though in their earliest phase not strictly European and though clearly not European in the not so distant future, have indeed been European in the fields of politics, technology and culture, all three of them stemming from Christianity.

'The new rulers of the World, whoever they may be, will inherit a position that has been built up by Europe, and by Europe alone. It is European techniques, European examples, European ideas which have shaken the non-European World out of its past — out of barbarism in Africa, out of a far older, slower, more majestic civilisation in Asia; and the history of the World for the last fifteen centuries, in so far as it has significance, has been European history. I do not think we need make any apology if our study of history is Europacentric; explanation would be far more necessary if it were not.' (Hugh Trevor-Roper, 28th November, 1963 in **The Listener**).

Thirdly, the student of World events will require an understanding of the background of Modern Europe, ranging from the end of antiquity to the Renaissance and the Reformation and the extension of European influence overseas. Before passing next month to the main revolutions of the past three hundred years it may be appropriate to conclude here by giving a practical example of current New Education Fellowship activity in this field. As a recognized non-governmental organization we have recently contracted with Unesco to carry out the following piece of East-West study co-operation. History teachers in Ceylon and the United Kingdom* will consult among themselves as to the kind of image of the pasts of their respective countries each would like pupils in the opposite country to have: for example, what picture of religious life in Ceylon, past and present, should British children be given, or alternatively what picture of party political evolution in Britain should children in Ceylon be offered?

The results of these enquiries will then be exchanged between the New Education Fellowship sections in Ceylon and in England and Scotland, for the purpose of tailoring them for their respective readers, and the final double version will be submitted to Unesco by the end of 1964 for its further cultural use.

* We have been particularly fortunate in securing the services of Raymond King as the leader of the British side of this project.

Possible developments in the teaching of History in Schools

P. J. Mercier, Tutor
University of Reading, Institute of Education

The history books of every country still suffer from what Jaharwhal Nehru has called 'the curious illusion of all peoples that in some way they are the chosen race'. We are once more reminded of Mr. Nehru's words in a recent article by E. H. Dance that acts as foreword to a recent U.N.E.S.C.O. abstract on **Teaching History.** Mr. Dance, during the twenties and thirties, was not only a pioneer as writer of text-books which asked secondary school children to study original sources, but also an urgent early plaintiff in the cause of avoiding national bias in history teaching. Elsewhere in the same article Mr. Dance says of history teaching: 'We must escape the temptation to imagine that it is our duty to give our pupils a history which is like that we have ourselves learned . . . we must select from the range of things we think our pupils most need, and cast away old things that have become superfluous. In any case it is not our main purpose to pump facts in — but rather to teach them to think historically. It is not the duty of history teachers to produce historians but to make one of many contributions to the production of integrated individuals.'

Several circumstances at last seem to plead for this idealism to become practice. In the mid-twentieth century, the world is in some respects becoming one: we belong in so much already to a world community as well as to our own national community. The good and bad aspects of this situation ironically lie side by side: ease of contemporary communications alongside the threat of rocket nuclear warfare; the power of mass media such as radio, television and films to inform as well as entertain on a universal scale alongside the power of the same verbal and visual agents to corrupt, defame and deceive. Modern technology has now given us the language laboratory and other teaching aids to speed the efficiency of learning foreign languages. In all advanced societies, at least, there is a demand for universal secondary education to meet the technological and social needs of the second half of the century.

It would seem that an approach to the teaching of History 'that encourages a dual perspective, world as well as national, balancing national loyalty with a measure of conscious loyalty to the human race as a whole in all its diversity' would be much in keeping with the definition of the aim and nature of secondary education as attempted in the Newsom Report. Chapter 13 of the report suggests that school work is secondary in character when concerned 'with self-conscious thought and judgment'; 'with the relation of school and the work done there to the world outside of which the pupils form part and of which they are increasingly aware'; and 'with the relation of what is done in school to the future of the pupils, that is to the part they can be brought to see themselves playing in adult life'. Elsewhere, in the section entitled **The Proper Study of Mankind,** the Newsom report pleads for a greater consideration of contemporary themes during the closing years of secondary school life, if ordinary boys and girls are going to consider history as relevant to 'their world': 'they need to get some idea of the compression of millennia of human development into one African generation . . . they need to understand the problems of India and China which are economically similar to Africa's but psychologically different because Asia is a continent of old and proud cultures. Some of our very modern history will take us back to very ancient times.' If this is true for 'Newsom' children, why not for the more able too?

This is the crux of the present educational need. The world of the immediate future, the world of 1984, perhaps, in which our children will live as adults, will be as different from our own mid-century world as ours is from that of the nineteenth or even the eighteenth century. Science and technology, the population explosion, the need to live with the bomb or perish, will see to that; and so we come back to E. H. Dance's deliberate words (the italics are mine) 'we must *select* from the range of things our pupils *most* need.'

In 1959 the Parliamentary Group for World Government set up an Educational Follow-up group to give greater impulse to the idea of Education for World Understanding as a theme for study in schools and colleges. Its activities have taken several forms. A 'One World' examination competition was organized; an investigation into existing General Certificate of Education History papers was

undertaken and comparisons made with similar examinations abroad; training colleges and other establishments of higher education were invited to give information about the ways in which Modern History or World Affairs figured in their syllabuses in History and General Studies. More recently, on 8th November, 1963, a conference under the title **Education and the World Community** was held in the House of Commons under the auspices of the Parliamentary Group. The opening address was given by the Minister, Sir Edward Boyle, who described some examples of work actually being done in schools which had decided that encouragement of world citizenship should permeate all school activities. In a junior school in Cardiff, for example, there had been an exchange of tape-recordings between ten and eleven year old pupils and those in similar schools in Australia, New Zealand, Canada, Norway, U.S.A. and Japan. The material was available through an organization known as 'World Tape Pals' (45 Boundary Road, London S.W.19). These exchanges had been followed up in some instances by exchange of illustrative material, printed information and letters. In a mixed secondary modern school there had been a project to consider the nature of human dignity: the subject chosen was India and the United Nations during the twentieth century. In this instance there had been a strong vein of pupil-participation in the planning, and the project had been encouraged by the whole staff.

It would, of course, be possible to list many similar projects being carried out in enlightened schools in all parts of the country. Those who help to make such projects work are our idealists. Much however that is studied in our schools at the secondary level is, for better or worse, studied as a part of an examination syllabus, and this will apply to larger numbers of older pupils as the Certificate of Secondary Education examinations start in the Summer of 1965. Many a good teacher may say of his work with older pupils: 'Of course, I think education for world understanding is important, but where is the time for it in an examination-regulated curriculum?' It was to meet these practical and sensible objections to idealistic schemes for new world-orientated studies that perhaps the most interesting of all the Education Follow-up group's activities were started.

Under the auspices of the Oxford, London and Reading University Institutes of Education, three groups of teachers in Autumn 1962 set out to frame syllabuses and examination questions suitable for the study of candidates preparing for public examinations at G.C.E. Advanced and Ordinary level, and at C.S.E. level. Of these groups perhaps that concerned with a syllabus and examination at Ordinary level had the most straightforward task, because, owing to the efforts of Miss Charlotte Waterlow of the Guildford High School for Girls and of Mr. Peter Teed of the Wallington County Grammar School, the idea of a special syllabus in Modern History — World Affairs 1919 to the present day — had already been accepted by the University of London Schools Examinations Board. This syllabus, now approved as an alternative to those already available in History at 'O' level, consists of two main sections. One of these is entitled 'General and World Affairs', and deals with general problems of world government, ideologies and vital international questions. Examples of these would be: the United Nations and its work; the Great Depression 1929-33; China in the twentieth century; the origins and course of the Cold War; the arts in the twentieth century. The second section is entitled 'Britain, Europe and the Commonwealth', and includes important topics within each section, such as Trade Unions in Britain since 1919, System of government of the U.S.S.R., India under British rule 1919-47. In the examination, questions for which are still under consideration, it was suggested there should be one paper of $2\frac{1}{2}$ hours, during which five questions would be answered, two at least from each section.

The C.S.E. examination group, consisting almost entirely of teachers in non-selective secondary schools, had in many ways the most attractive and challenging task. The idea of the C.S.E. was and still is new. Only this week are the first Regional-based syllabuses in all subjects due to be published. There was, thankfully, no precedent on which the group could rely. Moreover, unlike the other groups, members of the C.S.E. group were not all professionally trained historians: this meant that they were (perhaps wrongly) prepared to be less impressed by the academic argument that the events of the last thirty or forty years were not teachable because all the facts were not yet known, and because opinion and argument were still not distinguishable from evidence of the event. The syllabus eventually produced last July assumed a two

year course in world history from 1913 to the present day to be taken by young people of average ability in their fourth and fifth years in the secondary school, at the end of which many would expect to take the C.S.E. examination. A sub-title of the syllabus was to be plainly: 'An Education for World Understanding'. Its aim is to teach world history to ordinary children with the specific purpose of fostering an awareness of social values and individual achievements at the widest possible level. The syllabus is selective in nature, topical rather than chronological in its emphasis, recommending the biographical approach wherever appropriate.

The syllabus recommended is divided into three sections, the first of which is for compulsory study and entitled 'The Need for World Understanding 1913-63'. This is designed to give the pupils an outline knowledge of the major pattern of events of world history within the specified period, which will therefore act as the unifying and integrating theme necessary to give cohesion to studies planned on a selective and topical basis. The first part of this pattern includes 'The Legacy of the Nineteenth Century' and the last part 'The United Nations Organisation and the Charter of human rights.'

Section Two comprises three topics dealing respectively with political issues and personalities, with science and communications, and with economics and economic developments. It is intended that pupils be examined on at least one of these topics. The biographical basis for study is strong, personalities ranging from Hitler and Stalin to Nasser and Nkrumah, Marconi and Whittle to Ford and Mattei being included in recommended lists. The last section of the syllabus envisages themes from two important topics — 'Towards Human Equality' and 'Towards a Fuller Human Life' — being used for individual or group projects the results of which would be taken into consideration in the examination.

The proposals for the examination, indeed, generally assume that a C.S.E. examination will be a different affair from a G.C.E. one. In addition to a written paper, it is recommended that a file of personal work (upon which the candidate might also be orally questioned) be presented to the examiners. Within the written paper too, it is suggested that a wide variety of types of questions be included: outline



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answers in note form, interpreting diagrammatic or mapped information, a comprehension test, multiple choice tests, and context questions to test vital factual knowledge.

Several History C.S.E. subject panels in the various regions have shown interest in this syllabus. At the time of going to print, it is understood that a syllabus very similar to this will be included as one of the alternatives in History available for schools associated with the Southern Region Examining Board.

The group of teachers that has attempted to produce an A-level syllabus for Modern World History has had the hardest task. Its members are themselves particularly aware of how much historical study at this level must depend on the requirements of the Universities, and they cannot afford to spoil their own pupils' chances of A-level and university entrance success by putting them to a syllabus that the pupils will find harder than established and familiar ones. Moreover the group knew the professional historian teaching at this level is, perhaps rightly, suspicious of attempts to include within 'the area to be examined' material of which his academic training teaches him to doubt the 'historical validity'.

Nevertheless this group has produced a plan as a basis for further discussion. Candidates taking History at A-level and selecting this period would be expected to take three papers of three hours each. The first of these would test a study of two selected areas which would involve a choice from such areas as Western Europe (including Great Britain), Russia and Eastern Europe, Latin America, China and Japan, etc. Each of these studies consists of a chronological survey of events since the first world war, with a varying amount of nineteenth century background, the selectivity of the material varying according to the political complexity of the area.

The second paper would ask candidates to select one special subject for detailed study: such subjects might include, for instance: 'Hitler's Foreign Policy (1936-39)' or 'The Relations of Latin America and the U.S.A.' The third paper would be concerned with World Problems and Organizations such as under-developed areas, world food and population, race conflicts and colonialism. It is intended as a balance to the detailed studies of area or subject demanded by the other two papers, and ought to provide an opportunity to study the emergence of organs of world co-operation, and for informed discussion on important controversial issues.

All three study groups working to produce these syllabuses† were early faced with the challenge of whether there would be books available to support such studies. The truth is that there is no shortage of books — many of them, indeed, now in paper-back editions — to enable the teacher to get up to date, and to provide the background reading for the A-level candidate. On the other hand there are very few books on this period available that would make adequate text books for pupils at O-level and C.S.E. level. Indeed, it becomes apparent that the scope of the C.S.E. examination will make necessary new kinds of text books, perhaps in the nature of a basic atlas of historical maps and diagrams, supplemented by short, economically produced topic books on specific events and personalities. It is encouraging to find that some publishers are already aware that these new developments in history teaching will demand first class text books, different in aim and format from their traditional predecessors.

At a recent Historical Association conference on 'History and the C.S.E.' Mr. I. D. Astley made a strong plea for the teaching of modern history at this level because otherwise there was a danger that head-teachers, faced with re-organization of the curriculum, would possibly dismiss traditional history as irrelevant to ordinary pupils. This realism may strike horror in the breasts of some sensitive idealists, but the fear is a real one. How seriously is Religious Education with its existing hidebound syllabuses taken at the secondary level? How much literature is going to be read by C.S.E. candidates unless the English examination makes provision for its presence? This may not be the most important reason for making sure that History makes adolescents aware of 'Their World', but it cannot be ignored.

Apart, however, from the compelling argument of the dictum 'adapt or perish', perhaps the most urgent reason for the teaching of modern history as an education for world understanding lies where this article started, in considering 'why we teach history'. W. H. Burston, in his superbly argued

Principles of History Teaching, recently published, says towards the end: 'Most teachers have found that children, as the years progress, can understand something of historical causation: here, perhaps they might benefit if the intellectual challenges of history were presented to them as early as possible . . . A secondary school pupil cannot grasp the *whole* explanation of any historical event because . . . his understanding both of the context of time and of the unit of space concerned will be limited. But he can grasp the idea of the individual explanation of the event, and the idea of grouping it with other events.' Surely these conditions are achieved best in a contemporary setting when 'the context of time and the unit of space' are least perplexing because of the adolescent's own involvement in these events.

The greatest popular historian of this century once wisely said in a non-historical context: 'I am biased in favour of boys learning English. I would make them all learn English: and then I would let the clever ones learn Latin as an honour and Greek as a treat. But the only thing I would whip them for is not knowing English. I would whip them hard for that!' Whipping is out of fashion, and we are less confident than we were in defining cleverness, but if history in school is an introduction, then let it be for all adolescents an introduction to 'Their World', and let it lead to the Renaissance as an honour and the Middle Ages as a treat in the fullness of time.

†Details of the three syllabuses and associated examination papers mentioned are available from the following sources:
A Level: Mr. D. Bolam, Department of Education, University of Oxford, 15 Norham Gardens, Oxford.
O Level: Dr. J. L. Henderson, University Institute of Education, Malet Street, London W.C.1.
C.S.E. Level: The Tutor, University Institute of Education, 22 London Road, Reading, Berks.

*Dialogue: The Manners of Monkeys and Men**

Michael Chance
Biologist; Director, Ethology Laboratory, Uffculme Clinic, Birmingham

Ed.—People are beginning to be more aware of the significance of the study of animal behaviour — ethology — and we hoped you would discuss some of the aspects of your work which are relevant to education. But what I particularly do *not* want to do is to suggest that because monkeys or rats behave in a particular way, so must man.

M.C.—Of course not. But we can learn from monkey societies, for example, something of the basic structure of mammalian behaviour, since we are mammals ourselves. In the behaviour of some types of monkey society we can see certain tendencies developed to an extraordinary degree, and these observations can help us to look at certain aspects of our own society, which must then be considered in their own right. Our work here with rats, for example, started with the observation of the elements of behaviour, in an attempt to find the pattern which we might call the 'structure of behaviour'. This is shown by consistent sequences of acts and postures, or, as we say, 'pathways' of response.

When the male rats we were observing encountered other male rats, they came under the influence of three major socially relevant tendencies — drives towards (i) flight, (ii) aggressiveness, (iii) mating. Our main discovery, however, was that *social* behaviour proceeds only if one of two flight tendencies predominates. The rats could take the escape 'pathway' (which if they had room would separate them) or they could take the submission (or social) pathway; both these are flight responses. But even if a rat submits, it remains close to its aggressor. Why is this almost self-evident discovery so important? One of the unexpected things we learned was that under threat the social (submission) pathway was used more often than the escape pathway by rats which had had social experience of other rats, and especially if they had had mating experience.

Now this could not have been predicted from an isolated study of sexual behaviour, for example: psychologists who carry out such isolated studies don't get the total pattern. In the wild, mating takes place within a territory or a 'rank order' situation, in which agonistic (flight/aggression) components are the first to arise, even between members of the opposite sex. For mating to proceed, it is essential to have a built-in pathway of response that prevents possible mates from fleeing from each other. They must in fact learn to behave socially, even when frightened, before

*An edited tape-recorded discussion between Michael Chance (MC) and the editor (Ed.).

they can mate. They do alternate at first between submission and aggression, but very quickly with experience they separate out into a dominant individual on the one hand, and all the others subordinate, irrespective of sex — a hierarchy, in fact.

Ed.—I think you have said that in some colonies a younger monkey — one low down in the hierarchy — when menaced by an older member will turn first to his mother. then to an older monkey, and finally, when he is mature, to the head of the colony, even if the aggressor is the head-monkey himself.

M.C.—Yes. This happens because as a youngster he 'escapes' to his mother (she is his refuge), and so his escape tendencies are turned back *into* the group, not away from it. This has another surprising consequence. Such behaviour enables the monkeys freely to exchange information, though they haven't the kind of intelligence which enables us to communicate as we do. Instead, they have developed a mechanism which centralizes attention in one individual monkey, the boss. The Japanese have shown that in some monkey colonies information passes down these hierarchically organized attention-pathways: if the dominant monkey adopts a certain behaviour pattern it will be passed down and fixed in the society in imitation of him. There are small channels by which information can creep through the colony occasionally, but it never quite reaches the top. For example, the habit of washing potatoes before they are eaten — a simple development of an instinctive act — may be caught by one monkey sibling from another, their mother may adopt it and she may pass it on to a close friend, till little groups have all adopted the habit. But it will only reach the top of the hierarchy if one of this potato-washing group reaches the positon of dominant male and takes the habit with him! Of course this means very slow evolution, depending on the replacement of one generation by another before any great change can take place. There is, however, some interesting evidence that suggests that this social pattern (hierarchically, attention-binding, instinctive) which is evoked by situations, is inimical to (in fact replaces) the full development of monkey intelligence. It used to be thought that the chimpanzees were far ahead of other monkeys in problem solving. But a friend of mine brought up a baboon with his family (so that it was out of touch with the normal social repertoire of behaviour of its kind) and that baboon (unlike those baboons brought up in a baboon colony) solves problems as well as any chimpanzee.

Ed.—Might this be partly the result of special attention and stimulation in the human family, as well as, or instead of, merely the separation from the baboon colony?

M.C.—Well, yes. An absence of danger in that baboon's environment may have facilitated the development of his problem-solving capacities.

Ed.—The reverse also tends to be true, doesn't it, in human society, when the attention-demanding 'boss' mesmerises his subordinates, so to speak, into a state where they *can't* solve problems?

M.C.—C. P. Snow gives a good example of this in **Science and Government** when he describes Lindemann's domination of the Tizard Committee in 1936. Lindemann, stubborn and aggressive, determined to dominate, was quite impervious to the ideas of the other members of his brilliantly intelligent committee. He was using primitive attention-demanding methods which disrupted communication between the other individuals on the committee. They were for a time paralysed by these methods, and in fact were never able really to use their intelligence to *solve* the situation; they merely broke up the committee when they could no longer stand the tension. Snow suggests that the danger lies in giving too much power to scientific overlords: I would say rather that *anyone*, scientist or otherwise, who uses ideas as instruments for his own aggression and advancement must somehow be controlled by the rest.

Ed.—Perhaps the difficulty is that in the last resort, and in this scientific age, it is only the scientist who has the necessary knowledge. John Macmurray the philosopher warned us many years ago that it would be difficult for this reason to control the scientist.

M.C.—The important thing is to prevent the man at the top from freezing the lines of communication. Unlike the monkeys, man must

Social postures of mouse, guinea pig and hampster.



exchange ideas at all levels and not merely vertically. But *from* the monkeys, men may learn to recognize, when this kind of situation arises, just what is happening; that they are being dominated by primitive hierarchical attention-seeking behaviour, rather than by intelligence (even when that is also present). When such hypnotic behaviour is recognized for what it is, the spell is broken and the intelligence of the participants can work again. Hitler over-rode his advisers, Churchill did not, by and large. There may be a lesson there! At all events, Lindemann's committee did not understand what was happening: they weren't emotionally prepared to fight back, and they tried to ignore his attention-seeking behaviour, not realizing that this would undermine them eventually. In fact, Lindemann had no actual or statutory power; but Tizard abdicated — gave way to what was a purely instinctive situation. If he had understood this and thus broken the spell, he could have fought back, mobilized opposition and so retained those able minds in the service of the nation.

Ed.—Are you suggesting that man can learn, from animal observation, when and whence such primitive situations arise, and having learnt, can act intelligently, instead of instinctively?

M.C.—Yes. We must recognize both the 'situation' and how it disrupts. This is true and intelligent co-operation.

Ed.—When you say 'instinctive behaviour' are you merely taking the one example of it?

M.C.—It is perhaps the most important example. Western civilization doesn't sufficiently recognize, certainly, how important it is: perhaps this is essentially why Hitler succeeded for as long as he did — he was able to mesmerize an entire nation. There is another aspect of this: Anzio Canetti in **Crowds and Power** suggests that in war-time there is an instinctive tendency to eliminate as many of the enemy as possible, however inefficient in the long run such methods as indiscriminate bombing may be. Sir Solly Zuckermann demonstrated the same point during the war. It is worth remembering. And in this case it was the scientist who provided the rational answer to the instinctive aggressive tendency, though on other occasions he wasn't always listened to.

Ed.—Can we discuss aggression a little more — its value, for example, in fighting for what seems to us important or good? And mustn't we, like the rats, be prepared to let others dominate in their turn from time to time?

M.C.—Isn't this a question of leadership as opposed to domination? Doesn't real leadership mean contributing methods, ways of doing things, to the community? It is important for children, surely, to practise both roles — accepting others' leadership and in turn leading themselves.

Ed.—Which in fact they often do in nursery school, for instance.

M.C.—Yes. But it might be possible to show that

some social misfits, for example, haven't had enough practice in this field.

Ed.—Lindemann, perhaps, was behaving as though *he* hadn't; just like a deprived child, demanding attention irrespective of the situation itself.

M.C.—It doesn't seem to have struck C. P. Snow quite like that!

Ed.—To go back a bit, this role-switching from aggression to submission, in rats or monkeys or men, is surely connected with communication. In monkeys communications run up or down the line, don't they?

M.C.—Yes, and it is interesting that some research (for example, that of Burns in the electronics industry) suggests that that form of human communication — a mechanical form of organization, Burns called it — may often be less efficient than 'open organization'. 'Open organization' means that there is an interchange of information at every level, after which only the most interesting ideas are passed up to a higher level. The hierarchical or centralized type of organization may be better for the solution of certain kinds of problems, where the ideas and discussion of inexperienced people may be of little value. But in research itself, for example, which is far removed from primitive activity, ideas and opinions need often to be collected from various experts with different but equally valuable qualifications. Their discussions will provide the data on which the director of the research will base his policy, his decisions as to which areas will need further exploration.

Ed.—Surely there is an immense amount of wasted research due to the relative absence of just this type of communication between workers in related fields?

M.C.—We certainly need more of it. I think part of the wastage may be due to the fact that many people, because they have been made to feel subordinate, are jealous of their information, and dislike handing it on, or passing it up the hierarchical ladder. This feeling of subordination, I think, is inimical to the full exchange of information, because those lower down the ladder lack the courage (or the opportunity, often) to express their views if these differ from the views of those higher up. Often, too, they are not interested in finding ways of overcoming subordinate status because, as we know, they can take refuge in spurious self-assertion.

Ed.—This is surely linked with the way we recompense our experts. Our sense of values is so poor that we rarely put first things first, where payment is concerned: our research teams and our educationists are paid far less than entertainers, those who appeal, by and large, to our more primitive instincts.

M.C.—An instinct is not necessarily fixed for ever. It may be merely a propensity which requires a certain amount of emphasis by the environment, by special context and so on, to bring it out in full strength.

Ed.—In this context, that may be either cheering or depressing, depending on how you look at it! But what causes this holding back of information, this inability to stand up for one's ideas and rights? Isn't it fear?

M.C.—In a predominantly hierarchical culture this is probably so: it certainly means that intelligence is not properly utilized. One accepts the pattern, rather than risk challenging it. As I've said elsewhere, this acceptance is itself part of the mesmerism which dominance asserts. History is replete with examples of man's tendency to line up behind an intimidating leader. This is very different and must be clearly distinguished from really democratic methods of delegating authority to a leader for a specific social task. But it seems that this distinction has not yet been properly understood. Alan Bullock, for example, in his book **Hitler. A Study in Tyranny**, used the words, 'talents' and 'political genius' to describe Hitler's behaviour, which in my view demonstrated instinctive mechanisms common to men and monkeys! Few of the qualities ascribed to Hitler are unique to man. Is the ability to rise to an exalted position of power evidence of genius? Ethological studies do not suggest this. Yet not a little of the success of prominent men is due to our inability to distinguish between dominating personalities and those of real quality and just renown. The risk of war lies often in the rise of leaders to power through dominating and

manipulating others; and the assurances of peace lie in society's ability to discriminate when it selects its leaders, and in the control which it exercises over them. I disagree with C. P. Snow and others in that I don't see the scientist as the main danger here: the danger lies in the instinctive tendency of *all* men to try to dominate. The difficulty is to construct an organization where such primitive instincts are socially controlled. We need all the knowledge we can collect if we are to achieve this, knowledge which is enshrined in literature and the other arts, as well as in anthropology, sociology and the other sciences. We must discover how it is that people manage to dominate so dangerously, so that decisions of war or peace, for example, are usually merely instinctive reactions to a given situation instead of being the results of considered discussion and opinion.

Ed.—Man seems to have got himself into such complex situations that flight from or manipulation of a primitive leader such as you describe is rarely possible. And observation of animals can't teach us much here, because their communities are comparatively simple.

M.C.—They can, however, teach us to recognize the situation when we are involved in it. And it is extraordinary how relatively easy it is to deal with the situation when you see what it really is, and are no longer spell-bound.

Ed.—I suspect that one is hypnotized as much because of one's own irrational make-up as because of the dominance of the other individual. I doubt if any rational appeal is going to stop people being dominated: some are just made that way.

M.C.—Obviously emotional aspects of personality play their part. But surely, just as the modern understanding of physics (the result of good teaching) has made it possible for our younger generation to have its present spanners-in-the-pocket attitude to the behaviour of mechanical objects, so a greater understanding of both animal and human behaviour could lead to less gullibility, less manipulation of man by man?

Ed.—You mean we could in this sphere too change the climate of thought?

M.C.—Yes, especially by making the young aware of the force of such primitive instincts as we have been discussing. Literature provides many instances of this, but because so often its appeal is appreciated largely unconsciously, the information it provides about man's behaviour is not always recognized for what it is.

Ed.—It seems to me that your dominating 'boss', your overlord who won't listen to his team's advice, is perhaps acting primitively because he is threatened by his subordinates. Their 'good ideas' may make his look silly: the more ideas from others, the greater the threat to his position. He doesn't surround himself with bright colleagues or subordinates, because he fears they may take over the leadership — just like your monkey overlord.

M.C.—In that case, you are saying that both the aggressor *and* the submissive figure who gives way too easily, who refuses to see what is really going on or to bring himself into a social relationship with the man in authority — *both* are really trying to protect themselves from different aspects of authority.

Ed.—I think so. And we ourselves are responsible for allowing this kind of hierarchical overlord to reach the top, for ourselves behaving, in fact, like the monkeys lower down the ladder.

M.C.—We can't of course just take some monkey behaviour as illustrative of particular examples of human behaviour! But monkeys can illustrate regions of behavioural characteristics which we need to look at carefully when manifested in ourselves.

Ed.—Yes, but isn't this just where we, with more highly developed 'intelligences', should be able to improve on monkey behaviour?

M.C.—The question is, how? Are ethics any help in this situation? One might say 'the best type of collaboration today suppresses or tries to eliminate this whole hierarchical tendency', but others, including I suspect C. P. Snow, would say that since the hierarchical set-up is in fact the situation in which people choose to work, then we can only accept this. I don't take that point of view myself. I think it is possible to behave in

such a way that this gross interference is somehow by-passed, and that one can create standards of intellectual work or thought which cut out this system altogether.

Ed.—It may need resignations, or a re-forming of the group, or even a definite rejection (or throwing out) of the boss who is behaving in this primitive attention-seeking way. And this requires more moral courage than many people have.

M.C.—Isn't this interesting? Very little is said about 'moral courage' now-a-days. Wynne-Edwards (in his book **Animal Dispersion in Relation to Human Behaviour**) defines it as 'that behaviour which prompts the individual not to act against the interests of the group as a whole but to subordinate his interests to the interests of the group.'

Ed.—Isn't that the exact opposite of hierarchical behaviour?

M.C.—Not according to Wynne-Edwards. He equates it *with* hierarchical behaviour, that's the interesting thing. He says — I've got it here —

'Direct competition between individuals, therefore, has generally come to assume conventional forms and the individuals are adapted or conditioned to accept as final, in the great majority of cases, decisions reached by purely symbolic methods . . . Individuals comply with conventions as a result of social pressure. This compliance appears to be the exact counterpart of what we recognize in our own behaviour as moral conduct. The normal individual is predisposed, either through innate instinct or acquired conditioning, always to be governed by the conventional code . . . It is this situation that sets the stage for the moral choice between obeying what convention dictates, which is best for the welfare of the group, and promoting one's own self-interest where to do so is anti-social.'

You see! He thinks that the moral choice lies between obeying what convention dictates, and promoting one's own self-interest. But it is clear that the moral code is also enshrined and brought about, certainly in equivalent animal situations, by the tendency of animals to submit to dominant influences. Otherwise they wouldn't obey the moral code — by which I mean here the actual conventions of their society, which have sprung from the instinct of submission. But one could argue that in our civilization — so much more complex than, say, a monkey colony — the truly moral attitude (and that which is most consistent with our higher intelligence) might involve *opposing* this hierarchical factor when it is recognized as being a purely instinctive element with no relevance to the needs of the society.

Ed.—In other words, you must constantly check your conventions.

M.C.—Just so! But when you take action against those in authority you not only have to overcome the rules that are, after all, maintaining social stability at the time; but also to overcome your own instinctive habits of submission to authority. We need perhaps to help people to differentiate between obeying a set of reasonable rules (which exist to further social interaction, and which have been handed down through authority, including teachers) — between obeying the rules and rebelling reasonably against their own instinctive tendency to submit; and this tendency is especially strong when they are faced with dominating individuals who are basically attention-seeking. This may be a comparatively new dilemma (in evolutionary time); but it is real and difficult. It certainly shows that ethical decisions may demand, as you say, 'moral courage'. It seems to me very important that we should learn to recognize that brand of courage and applaud it. It would make it much more difficult for the dominating individual to get away with it.

Ed.—It strikes me that the youngsters of today are much less likely than their predecessors to *let* him get away with it. But I think their teachers are going to find it more difficult to resist the 'mesmeriser', partly because today there are fewer moral sanctions behind them, partly because they have invested so much in the system (and must protect their families' livelihood), partly because the educational set-up tends to be authoritarian itself.

M.C.—Probably we must develop the faculty to (a) identify the arbitrary authority we have been talking about, (b) wait patiently for a suitable moment (I mean one likely to further our intentions) to oppose it. I have seen this done in a section where organizational reforms were badly

needed, but blocked by the boss, who eventually became ill. In his absence, a subordinate quietly put through the reforms, not in a way which swept all authority into his own lap, but merely by co-ordinating men and methods. When the boss returned, everything was running so smoothly that there was no possibility of putting the clock back. And the boss was not 'threatened' by the subordinate who had by then retired quietly again into his own corner.

Ed.—But he was not really challenging the arbitrary authority, was he?

M.C.—Not directly. But he was able, when the boss returned, quietly to encourage others to bring forward challenging ideas, because by then it was evident that changes *could* be made. He was in fact using his intelligence to exploit the situation for the common good. Though he was pretty low down in the hierarchy, he stimulated the others to wider and more creative discussions, the whole section began to hum.

Ed.—This seems a good example of the 'open organization' you were speaking about earlier — horizontal rather than vertical communication. Essentially, he kept communication lines open.

M.C.—That was the result, yes, more or less. But I doubt if many people can, or will even want to, act in this creative and self-effacing way for the good of the group, until this kind of situation is much more widely recognized. For so long people have turned their heads away from the problems imposed on their lives by working (or living) with these dominating individuals, that now they just don't want to discuss or even think about it. Of course this must be the reaction to every new idea. One has to air it, as we are doing now, until gradually it becomes more discussable. Sooner or later, the idea finds its way into education, through interested teachers. Don't you think so?

Ed.—Well, the teachers have to be convinced first! I would imagine that the teachers who find themselves thwarted by an obstructive Head, for instance, have to be sure that he *is* of this irrational, hierarchical type. Perhaps he isn't: maybe he is authoritarian because his particular teachers are sheep, and only autocratic methods make the school function at all . . .

M.C.—We shall certainly all have to do a great deal of studying before we can distinguish between real authority and the authority *assumed* by pushers.

Ed.—Surely! But let's go back to the rats for a minute: it might help us. You said that if they are flight-dominated they will, when menaced by an aggressor, take either the escape pathway or the submission (social) pathway: if they choose to submit, they remain close to the aggressor, even if it is he who is attacking them?

M.C.—Yes, and a monkey, though more sophisticated, can submit in the same way. But whether it switches into its flight pathway towards a dominant individual, or employs the submission pathway — either way, it remains close to the aggressor, it doesn't actually run away. So its motivation to be social is compelling. The only time it quits the group is when its escape pathway is tremendously highly motivated: then the whole nexus breaks down and the individual *does* run away, right out of the group, and never returns. After a period of living alone, it joins another group if possible.

Ed.—Why did you say this behaviour was more sophisticated than that of the rats?

M.C.—More sophisticated in the sense of more complicated.

Ed.—What can the monkey gain that the rat can't?

M.C.—Information. Its attention, in those colonies I have been talking about, is constantly focussed on one point — on the area which surrounds the dominant individual. Information reaching this dominant individual will therefore be quickly imparted to monkeys clustering round him.

Ed.—Which I suppose stabilizes the group?

M.C.—It certainly stabilizes the group. And it forces them all to recognize the social problems that exist at the centre of the group and which require a certain amount of abstraction on the part of the monkeys in the group. They must, for example, recognize that the dominant male may have a



Overlord rhesus male (right); his consort female (left).

number of consorts, but that his relationship with each one of these females is essentially the same. That is to say, members of this monkey group must recognize something resembling 'the eternal triangle'.

Ed.—You aren't suggesting that they can understand an abstract idea?

M.C.—No, but they must have built into them the ability to abstract, in a simple form. They must recognize that the relationship 'dominant male/consort female' constitutes an area into which they mustn't intrude: they must also recognize that the female consorts change places from time to time so that different females occupy the consort position at different times. Instead of being a simple, easily recognized relationship between A (dominant male) and B (his consort), it is A/B, A/C, A/D and so on. Recognizing these complexities takes you a long way in the abstraction process. 'Abstraction' is one of the intelligence factors defined by Halstead. The ability to pay attention to, and to withstand the tensions involved in this consort business, for instance, and in the to-and-fro, attraction/repulsion conflict, is surely an essential part of the ability to employ intelligence. Because intelligence is required to resolve the puzzle of conflicting instructions. The ability to solve the puzzle means first that you are able to stay with it (the conflict) — which leads us to education again.

The tension aspect of the monkeys' social behaviour is simply due to the fact that they are sexually receptive for a very large proportion of their reproductive cycle; which means that the hierarchical and territorial aspects are accentuated by this sexual competition all the time. This is illustrated by the behaviour of monkeys in the colony at the London Zoo, because before the females came into heat the males were close to each other, they groomed each other, they slept near each other, they took food out of each other's mouths and were generally friendly all the the time. There was some postural evidence of a hierarchical relationship between them, but on the whole they were very close together. As soon as the females came into their first reproductive cycle — I think two or three of them came on at roughly the same time — a constant distance was maintained between the males. There had been a violent fight — we didn't see it — but from that time onwards the three adult males remained spaced out, and even when they slept there were three or four feet between each group, which consisted of one male with his own consorts round him. You could see the tension expressed in actual distance.

The hierarchical tendencies of *men* seem to me to be emphasized by this behaviour of monkeys, where this rank order remains constant for very long periods of time, depending on the particular colony. All baboons that live in open territory (other than Solly Zuckerman's special species) have this absolutely constant hierarchy. Rats in cages set up constant hierarchies too, for long periods of time.

Ed.—Do the monkeys exchange females?

M.C.—Oh yes, the females as they come up the hierarchy pay more and more attention to courting the dominant animals (roughly around the centre of the ovulation period). A consort relationship lasts for three, four or five days, and during that time they don't take each other's females.

Ed.—When the females go out of heat, then what do they do?

M.C.—The females retire to the periphery, usually to some special female friend.

Ed.—Then does the boss come down and pick his own when he wants them?

M.C.—No, he stays where he is. The females come up the hierarchy, in an aggressive sort of way, and he picks the one he wants.

Ed.—This seems very like present day English adolescent behaviour!

M.C.—Perhaps so. Agonistic (aggression/submission) behaviour is quite clearly tied up with the arousal of sexual feeling in the individual. We must educate *out* this aspect or put it in its place.

Ed.—How do you mean?

M.C.—Well, if in fact humans have aggression and the tendency to flee and submit and so on, then it's clearly part of adolescents' education to learn how to fit these elements into their life.

Ed.—This is terribly important. We're all concerned about adolescent boys and girls. How would you explain this to them? Could you put it in nice simple terms?

M.C.—Well, one of the obvious aspects of adolescence is the tendency to be aggressive towards authority. I'm really basically convinced of Wynne-Edward's argument — that all animal societies (it's really fantastic — the number of examples he brings) have periods when they gather together or in some way make contact with the rest of their own sex. So there must be some attractive force bringing them together. It is usually the males, but sometimes it is both sexes. They collect in groups, and according to the amount of food supplies so the tension regulates the number of individuals who go out of the breeding group. Now this breeding hierarchy that we've identified in a society of monkeys is just *that* — the number of animals which can in fact take part in breeding. The curious thing is that the evidence so far shows that in monkey societies (with the Japanese macaques the groups may be as large as 500) there are never more than six breeding males.

Ed.—What do the others do, then?

M.C.—The others remain in a subordinate state in which their sexual development is retarded.

Ed.—Does this depend on the food supply?

M.C.—Well, Wynne-Edwards suggests that this is the basic factor. Of course, it will be partly accentuated by predation from outside, which will be an added tension-generating element, and the rigours of the climate, of course, which is another aspect of the same thing.

Ed.—We've moved right away from the adolescents!

M.C.—Yes, I'm merely putting this in the wider context. In fact it occurs in all living creatures, this hierarchical formation, and therefore we're dealing with something fundamental — much more so than is expressed merely in monkey societies. But let's return to the monkeys, because they show the features which are nearest to us in many ways. Depending on the constitution of individual monkeys, they will have these three drives. They will have a tendency to be *aggressive*, they will have a tendency to *withdraw* from social contacts as well, under conflict, either by submitting or by actually escaping, and they will be *sexually aroused*. Conflicts can arise between any of these tendencies. Simple agonistic conflict is between a tendency to be aggressive and a tendency to submit; or between a tendency to approach for love and a tendency to submit; or between a tendency to escape altogether and the tendency to submit. The potential conflicts are far greater than any psychologist, so far as I know, has yet enumerated. I feel that the possibilities of interpretation of these conflicts are very much greater if one really looks for these elements in *people*. For example, some human families are heavily escape-motivated: their children tend to avoid responsibility, to avoid facing up to big social issues. It may be part of the 'genre' of the cultural context in which they are brought up. We ought to be able to recognize this when it appears. We should be able to look at someone

and ask whether he is behaving too much on the flight side or too much on the submissive side or too much on the aggressive side. This is part of the educational process, isn't it — to create a balance?

Ed.—The flight is from authority, the overlord, the father?

M.C.—Yes. It is one of the innate propensities which we inherit from our monkey past. But I think it's part of our human nature to try and make all these drives available to the individual as an integrated personality.

Ed.—But an adolescent isn't yet an integrated personality.

M.C.—I know, but we're discussing the role of education in bringing this integration about. You asked 'what is the value of this knowledge for education?' and I would say that the value is in awareness that these drives exist within us, so that in whatever way we can, we may learn to modulate them. I'm not saying that certain idiosyncrasies won't develop into some worthwhile characteristics.

Ed.—As an educationist and as a parent I am interested in these primitive mechanisms because I think they are particularly overt in adolescents—their hormones are not balanced, they don't know where they're going to get to and they don't know who they are — and this monkey behaviour may help to clarify why they are doing what they are doing.

M.C.—It should. But we shall also have to improve our communications. One of the troubles with our Western civilization is that there is rather less contact between one generation and another than there could be. In most other societies the contact between the generations is very important and the conventions are partly aimed at achieving this. They put the adolescents through initiation rites with the intention of keeping them within the community. We ought to achieve something better and more intelligent, but with the same end in view. I certainly find that when one can convey this information to young people *they* approve of the idea, but I'm not sure that I yet know how to convey it.

Ed.—I think that this kind of knowledge, given to both teachers and the young, would help adolescents to see where they're going, to tolerate the tensions, as you said before. It makes it very much easier, if you're behaving in a peculiar, apparently irrational way, to have some clue as to why you're doing it. For example a girl who knows that she's upset during menstruation can tolerate it and possibly withdraw somewhat from society temporarily until she feels she has more control. This kind of knowledge would help the young to cope with their own tensions as well as helping teachers and parents themselves to be more tolerant.

M.C.—Well, I suppose our job is to try to get this information into some form which they can understand. I hope this conversation may be a beginning! I have now made a sufficient number of discoveries in this region to be fairly confident of what they are. And the book I am collaborating in at present is an attempt to link these with human examples, from literature and elsewhere; to identify in particular situations the operation of these factors. (They are not the *only* factors operating of course.) We ought at least now to be able to say, 'that is an example of' a predominantly submissive or aggressive or escape-motivated attitude (or a combination of them). Until we've had a certain amount of public discussion, so that people — artists, psychologists, sociologists, teachers, etc. — can argue about the validity of our interpretations, it's really not going to be possible to put over any very coherent explanation of how these ideas can be used in education. I would like to see a number of conferences with teachers and social workers and psychologists taking part.

Ed.—I was just wondering, if we are taking the analogy of the monkeys and the upset adolescents, what particular pathways are open to adolescents faced with authority?

M.C.—You mean, what is the complex of social drives? When you are faced with authority you do have the tendency to be, if you like, aggressive towards it. This in a sense is linked with the fascination of authority, and in its pathological implications it becomes paranoid. Here, you have to distinguish the tendency to be submissive, the tendency to run away from it unduly, and the

tendency to be unnecessarily provocatively aggressive; and possibly the tendency to be seduced by it or to come into some sexual relationship with it — with authority. These are the possibilities.

Ed.—Incidentally, do monkeys practise homosexuality?

M.C.—Oh yes.

Ed.—Is it practised by males only when they can't get hold of females?

M.C.—No — dominant monkeys mount subordinate monkeys, and this is a friendly means of recognizing the dominant/subordinate status. It often happens at the end of a contre-temps between them — one mounts the other and that will be that. It's not full sexual behaviour, and one of my students has identified a difference in the postures involved. It's just a symbolic act, but it's a sexual act fundamentally all the same. What you do see is postures taken over from one drive system and used by another drive system — the aggression/submission drive systems take over the sexual gestures because they're readily available and because they're associated with a not very high level of aggression and submission.

Ed.—I led you into a digression on homosexuality, though it may prove to have importance for an understanding of adolescence. But let's go back to 'flight'. You make a moral judgment when you say some people, some adolescents, 'make too much use of flight'.

M.C.—Well, excessive unsociability is anti-social.

Ed.—But not so very rare!

M.C.—Learning social behaviour is a part of education, in the home and in the school, and I don't think enough attention is paid to it.

Ed.—Some children tell me that manners are meaningless — empty conventions.

M.C.—Conventions, perhaps: empty, no. Good manners are one form of a community-building, which is necessary in all societies.

Ed.—I agree that adolescents do at the moment seem to be throwing out the baby with the bathwater, but their tensions are enormous. This may be our fault — it may be the climate of the time. For many of them the Bomb — so impersonal — makes everything seem insignificant and futile — except their sex drives, which they've got to cope with personally. And, although I know the Bomb is very often used as an excuse, there is a large element of 'let's eat, drink and be merry for tomorrow we die'. Well, can these adolescents learn anything from the monkeys' behaviour?

M.C.—Yes, I think they can. You said 'except their sex drive': they think their sex drive is the only drive they have to cope with, but it is not. Adolescents also have a propensity to be aggressive and they have a propensity to be flight-dominated and they must recognize these drives too . . . For example, they are told that they must'nt be aggressive (ideally they probably like *not* to be aggressive). Now one way of not being aggressive is just to keep quiet and not get involved in things. The type of individual who develops from this passive attitude maybe closed, unimaginative, socially irresponsible and probably boorish. This is not a productive form of life. It's not exploiting their possibilities. Such men won't *use* their aggression. There are times when man must use aggression constructively.

Ed.—Many adolescents today *are* being aggressive, nevertheless.

M.C.—Yes, in all sorts of disparate ways, because they know other people won't recognize that aggression *is* part of ordinary life. So many progressive individuals turn away from aggression as 'a horrible side of life'.

Ed.—I agree that some educationists talk about aggression in this way — as a bad thing — and I find myself saying that it's potentially a good thing, that it's one side of the same medal. But you rather suggested before that the aggressive drive and the sexual drive were separated. Surely they are closely linked?

M.C.—I was saying that in adolescents these four drives are closely knit. But one individual will be much more heavily aggressive than another —

for instance, a small child I know, who recently came home and immediately hit his father, has no flight drive whatever. His reaction to tension in a group, or to other people who are 'nasty' to him, is to be aggressive in his turn, and the more you stimulate him, the more aggressive he becomes. So you've got to teach him the biological value of certain submission gestures, as well as showing him that he feels aggressive when he's thwarted.

Ed.—Can we discuss adolescents and sex for a minute? Some people say, and certainly many young people say, that chastity is not sensible once they are sexually mature; far more of them than many educationists will admit, practise what they preach. If we sanctioned sexual experiment, if, as in some primitive societies, we gave them their initiation rites into adulthood (instead of saying, as we do, 'You've got to wait another five, six or seven years before you can *use* your sexual maturity') would they be more social, less awkward? Are *monkeys* more socially minded once they've mated? You said that the rats were, I remember.

M.C.—Yes, so were the monkeys I have observed. You are asking, 'Would we get our adolescents into a more social mood if we advocated that they should be allowed to mate?' aren't you?

Ed.—I'm not at the moment discussing moral attitudes. I'm simply talking in behaviour terms. If we stopped this prohibition about sex, which they may or may not take any notice of anyway, if we lessened this particular social tension, would they be socially more amenable?

M.C.—Not necessarily.

Ed.—Then in this sense we humans are *unlike* some rats and monkeys.

M.C.—Sociability is the result of many factors. Certainly, as is true for the rats, we have to learn to behave before we can mate. But the process of learning itself can develop our relative latencies into a fairly important part of the personality. We have to learn how to use educational techniques for evoking our potentialities properly. And although we might say: 'Yes, if they all slept together there would be less tension', this wouldn't solve the problem, because we want people to enter into the social life of the community and accept responsibility in it, and it may be necessary to use some of their sublimated sex drive, if you like. It has, for example, been shown that the type of person who does well at a university and therefore develops his intellectual powers is the type of person who, in the process, inhibits his drives system (which includes the sex drive) to a certain extent. Of course if he *over*-inhibits it he may become emotionally disturbed, but you can always have too much of what may be fundamentally a good thing.

Ed.—I think that adolescents would recognize this if it was made clear to them. Your intelligent, rational, well-balanced late adolescent knows quite well that he dissipates himself if he over-indulges in sexual activity: he then can't do his work. This seems to me perfectly straightforward and it doesn't need a psychologist to demonstrate it. But I think if this kind of thing was more talked about among educationists and among fifth and sixth formers, if they could see what kind of primitive drives they were having to cope with, I think they would be very much



Subordinate monkey showing deference to overlord male rhesus monkey.

better able to decide which paths to choose. And it would lessen tension, because it would lessen the false expectation. I heard a teacher say the other day how when he's made the adolescents run round the playground 'they don't *want* to sleep around'! This is the climate in which some children have to develop.

M.C.—Well, let's take the more positive side of it. To become a mature person you have to stretch yourself to some extent. Some people can stretch themselves a long way, others only a little way. We don't want everyone to be stretched so far that they collapse in the process, but we do want people who can say 'Well, it's fun to stretch yourself a little bit.' At the moment the tendency is: 'If I inhibit myself I'll become neurotic or morose and depressed, or take to drink!' Education requires them to stretch themselves (with *some* inhibition) towards the objectives that they inherently know that they are capable of reaching.

Ed.—Yes, but it is for us to create the environment in which this stretching will bring success.

M.C.—Agreed. But they don't all have to go to universities for this. They can become influential and valuable members of the community through other channels.

Ed.—Of course, but our educational attitudes towards adolescents are terribly important: we tend to be either blinkered or sentimental. It seems to me reasonable to say to our adolescents: 'Look, these are the drives you've got to cope with; you're in a very difficult time of life, it's very difficult for us too!'

M.C.—I know that I've read things in **The New Era** which are valuable in this respect.

Ed.—But I'm talking now about your particular contribution, because I think that if the adolescents understood that these are the kind of primitive drives to which they are exposed, then they would be very much more ready to discuss the next question, 'How are we going to cope with them?'

M.C.—Of course; and if we educationists too have a knowledge of the basic drives which are aroused in adolescents, for example, this should really help us to give due attention to, and understand better, parts of their behaviour which perhaps they and we are ignoring or underestimating at present, as you said before.

Ed.—And of course this throws light too on much earlier behaviour, that of the five-year-olds, for example . . . But I'd like just before we finish to ask about the book three of you are writing, because it seems to me to be relevant to this series of discussions. The theme of our International Conference in Denmark in 1965 is, roughly, 'Shared Values in One World as revealed in Science and the Arts'. This is, I assume, a way of saying that the world is one, that we are members one of another; and discussions such as this should demonstrate how every aspect of life and learning, every discovery in science or in the arts, illuminates the whole concept of man. The study of animal behaviour is obviously relevant to the study of man, and much too little is known about it. Now in your book you are attempting something at least related to this concept, aren't you?

M.C.—Well, the book is really for me a means of getting my ideas in tune with current thought, so that I don't remain an isolated specialist, and of trying to formulate them in ways which other people can understand, just as I've been trying to do today. C. P. Snow's **Two Cultures** provided the spring-board, if you like, my jumping-off point, as it has done for many other people.

Ed.—I gather one of your collaborators is an English Literature scholar? Why literature?

M.C.—Because the arts have recorded the way human beings behave, the immense interaction of factors in a particular situation, and how these various factors lead up to a climax of some kind and — in our particular connection — how diverse are the ways of overcoming potentially dangerous hierarchical situations. Literature as well as Science has so much to teach us about the situations in which human beings get involved. And the more links we can make between discoveries in all the different arts and sciences, the better we shall understand ourselves.

Le Programme d'histoire à l'école d'Europe

Notre collègue H. Brunschwig évoquait un jour, avec beaucoup d'esprit, un souvenir significatif: 'Je me souviens, écrivait-il, de l'indignation de ma grand-mère un jour qu'elle feuilletait un manuel d'histoire allemand pour classe de septième. "Ils nous ont volé Charlemagne!" s'écria-t-elle. J'ignorais Charlemagne. Mais je connaissais ma grande-mère, la femme la plus douce qu'on pût imaginer. Et quand on commença plus tard, en classe, à m'initier à l'histoire des Carolingiens, je savais déjà qu'il fallait défendre Charlemagne contre les Allemands pour le conserver à la France et à ma grand-mère.' L'anecdote est significative. Elle n'a malheureusement rien d'exceptionnel tant elle reflète ce que, déformés par nos milieux familiaux et scolaires, nous pensions naguère les uns des autres.

Ces temps sont heureusement révolus et, à défaut des grand-mères, les écoles de nos pays ont cessé d'enseigner la haine et le parti-pris. Dans cet effort de réconciliation, l'École européenne joua bien entendu un rôle essentiel.

Lorsqu'elle naquit en 1953, les fées se penchèrent sur son berceau; les experts aussi. Il s'agissait en effet de donner le bon départ à une expérience aussi passionnante qu'incertaine. Dès juillet 1954, un mois après avoir décidé la création de l'école secondaire, les représentants des ministères des affaires étrangères et de l'instruction publique des six pays étudièrent les délicats problèmes posés par un enseignement historique européen. Deux décisions furent prises alors, qui engagèrent tout l'avenir de l'École. L'une touchait aux modalités d'enseignement: l'enseignement de l'histoire serait donné en allemand ou en français, au choix des parents. L'autre allait à l'essentiel: les faits devaient être interprétés dans une perspective supranationale. 'Considérant que la première condition d'une éducation européenne est d'amener les enfants à sortir de l'étroitesse des points de vue nationaux, le Conseil supérieur des représentants gouvernementaux a demandé que la description historique ne soit jamais limitée aux frontières d'un État et que l'accent soit mis moins sur les faits que sur l'histoire de la civilisation et sur l'héritage moral des grands hommes: hommes d'État, législateurs, artistes, penseurs, explorateurs, inventeurs, savants, etc.

Il recommande également qu'il soit tenu compte, pour l'interprétation des faits historiques et pour l'importance à leur accorder, des travaux critiques, accomplis en commun par des historiens de pays différents pour la revision des manuels d'histoire . . .' Un grand pas était ainsi fait pour soustraire les mânes de Charlemagne aux convoitises nationales!

Six semaines plus tard, un comité de spécialistes se réunit pour élaborer un programme historique valable pour les deux premières années d'enseignement. Présidé par le représentant français, M. l'inspecteur général Troux, il comprenait:

—pour l'Allemagne, M. O. H. Müller, Ministerialrat,

—pour la Belgique, M. l'inspecteur Puttemans,

—pour l'Italie, M. l'inspecteur général Franceschini,

—pour le Luxembourg, M. E. Probst,

—pour les Pays-Bas, M. l'inspecteur van der Weijst,

auxquels s'étaient joints quatre professeurs: Mme Gambelli et MM. Al, Baurin et Glotzbach.

L'accord se fit rapidement et les directives suivantes furent données aux professeurs des deux premières années secondaires:

'1. Se borner aux faits essentiels par une sévère sélection: pas de nomenclature inutile; pas de détails superflus;

2. Donner un enseignement essentiellement concret et fondé sur une abondante documentation, surtout iconographique, empruntée de préférence à l'histoire des six pays de la Communauté européenne. Recourir, dans la plus large mesure possible, à la méthode de "redécouverte";

3. Accorder une place primordiale aux faits de civilisation centrés sur quelques événements essentiels et sur quelques grandes figures;

4. Considérer cet enseignement surtout comme un "échantillonnage" intelligemment choisi et constamment soucieux de la trame chonologique;

5. Insister chaque fois qu'il sera possible sur les influences réciproques des six pays de la Communauté européenne;

6. Habituer les élèves à se servir des manuels des autres pays de la Communauté et de la documentation mise à leur disposition dans la bibliothèque de lÉcole.'

La voie étant tracée, il fallait l'explorer. Cela fut fait méthodiquement tout au long de l'année 1955. Les résultats s'étant avérés prometteurs, le Conseil supérieur de l'École paracheva son œuvre en arrêtant, dès juillet 1955, le programme définitif pour l'ensemble des deux cycles. Depuis, ce découpage n'a subi qu'une légère retouche un janvier 1960.

L'énoncé des programmes et des directives officielles n'avait cependant point valeur d'exorcisme et les problèmes restaient entiers pour les maçons ainsi mis au pied du mur.

Certes, quelle que fut leur origine, les 'historiens' de l'École découvrirent leur accord sur l'essentiel. Ils étaient acquis à l'idée d'une collaboration européene. Ils croyaient avec Fénelon que, tout en aimant sa patrie, l'historien ne doit la flatter en rien: ils étaient prêts à confesser les fautes de leur propre passé! Rejetant tout déterminisme rigoureux, ils admettaient que l'événement porte toujours en lui ce coefficient de hasard et de liberté qui le rend imprévisible et irréductible à une loi. Pour les mêmes raisons, ils ne croyaient pas à la valeur exemplaire de l'Histoire. Il est bien évident, en effet, que si des rapprochements s'imposent entre des structures ou des situations comparables, la complexité des facteurs mis chaque fois en jeu interdit à l'Humanité de se baigner deux fois dans les mêmes eaux.

Sans cette communauté de sentiments et un excellent esprit d'équipe, rien n'aurait pu être fait; d'autant plus que l'exploration méthodique des voies nouvelles révélait bientôt de nouvelles embûches auxquelles il fallait sans cesse échapper.

Au niveau de la doctrine d'abord. Que fallait-il entendre par 'histoire européenne' et 'interprétation supranationale' des faits? Le premier souci de l'historien étant l'objectivité, pouvait-il, sans se renier, voir en l'Europe, tout au long des siècles, une réalité transcendante et vivante? Les véritables protagonistes de notre histoire ne sont-ils pas essentiellement les peuple affrontés et les États rivaux? Qu'est-ce alors que l'Europe historique? Que représente-t-elle par exemple en 1640, en 1756, en 1813, en 1917? A première vue, rien ou peu de chose. Et pourtant elle existe à l'heure même de nos pires déchirements. Milieu privilégié, où inlassablement les genres de vie s'amalgament, les cultures se fécondent, les grands esprits communient par dessus les frontières, elle est sans cesse sous-jacente à l'événement dans les profondeurs du passé. Encore faut-il pour la découvrir négliger l'écume des accidents politiques, des conflits militaires, des rivalités économiques. Ce qui ne va pas sans poser de nouveaux problèmes. N'est-ce point là en effet épurer l'Histoire, l'idéaliser et, en mettant systématiquement l'accent sur ce qui nous unit, en faire une fois de plus l'instrument d'une propagande, fût-elle bien intentionnée.

Ainsi analysée, la difficulté se greffait sur une querelle d'écoles, que nul ne pouvait ignorer: celle des partisans de l'histoire des civilisations face aux tenants de l'histoire événementielle. Largement débattue dans les revues spécialisées, la question fut bien entendu abordée quand l'École dut définir ses méthodes et arrêter ses programmes. Devait-on donner la première place aux faits politiques (guerres, traités, révolutions, avènement et mort des souverains) et ne voir dans le passé qu'une suite de faits semés, pêle-mêle, comme des cailloux dans le lit de l'Histoire? A l'inverse, au risque d'oublier le nom de quelques Habsbourg, le détail des guerres de succession ou les circonstances de la mort de Louis XIV, fallait-il délibérément choisir la synthèse, s'intéresser par priorité aux structures politiques, sociales, économiques, culturelles et à tous ces phénomènes profonds qui sont à la racine même de l'événement.

Les premières instructions qui invitaient les professeurs 'à accorder une place primordiale aux faits de civilisation centrés sur quelques événements essentiels et sur quelques grandes figures' parurent engager notre enseignement dans cette voie. Moins catégorique, les programmes de 1955 ressemblaient beaucoup plus à un compromis.

En voici le libellé:

1re année (2 heures)

Définition de l'histoire. Notions générales de chronologie et éléments de préhistoire. Les peuples de l'Orient classique. Le monde grec. Le monde romain.

2e année (2 heures)
Histoire du Moyen Age. Histoire des temps modernes jusqu'en 1715 (Traités d'Utrecht et de Rastadt).

3e année (2 heures)
Histoire des temps modernes à partir de 1715 et de l'époque contemporaine jusqu'à nos jours.

4e année (2 heures)
Le siècle de Périclès. L'hellénisation du monde antique. La civilisation romaine depuis le IIe siècle avant J.-C. jusqu'au IIe siècle après J.-C. Le christianisme dans le monde romain.

5e année (2 heures)
L'héritage de Rome. Le monde féodal. La civilisation urbaine au Moyen Age. Les techniques nouvelles. Origine et développement du mercantilisme. La Renaissance. La Réforme.

6e année (2 heures)
L'absolutisme. Le 'Grand Siècle' et le mouvement des idées, des sciences et des arts. La diffusion de la pensée française au XVIIIe siècle. Le mouvement philosophique et le despotisme éclairé. L'œuvre de la Révolution française. L'Europe de la Restauration. Les mouvements libéraux et nationaux.

7e année (2 heures)
Le libéralisme économique. L'expansion européenne. Les questions sociales. Les impérialismes. Les nouveaux aspects de l'Europe au XXe siècle et les grands problèmes internationaux. Le mouvement des idées, des sciences et des arts.

Ainsi l'enseignement historique est réparti sur deux cycles. Les trois premières années doivent permettre, au cours d'un rapide survol des siècles, de tisser dans l'esprit des élèves une trame historique solide et continue, mais réduite aux faits essentiels. Au cours du second cycle (4e, 5e, 6e, 7e année), l'enseignement part de cette trame, non pour le reprendre tout entière, mais pour l'étoffer autour de certains centres d'intérêt judicieusement choisis. C'est à ce niveau en effet que peuvent être démêlées ces solidarités multiples qui, tout au long des siècles, ont formé la contexture de l'Europe. D'où la place éminente reconnue par le programme aux grands mouvements intellectuels et aux faits de civilisation.

S'il passe au second plan, l'événement ne disparaît pas pour autant de cette grande fresque continentale, pas plus que l'histoire des États. L'importance de l'une et de l'autre est même rappelée explicitement dans un additif au programme qui invite les professeurs du second cycle à revoir succinctement les notions acquises au cours des trois premières années et 'les traits essentiels de l'histoire nationale de chacun des pays de la Communauté, aux diverses époques envisagées'. Certains décèleront quelque ambiguïté dans cette double exigence des programmes européens. D'autres en loueront la sagesse. Il est impossible en effet d'écrire l'histoire de l'Europe sans conter celle des États qui s'en disputèrent la direction ou modifièrent fondamentalement son équilibre. Il importe cependant que ces tranches d'histoires nationales s'insèrent dans un contexte qui les éclaire et se regroupent autour de thèmes généraux intéressant l'ensemble du continent. Ainsi l'absolutisme, le baroque, le mouvement philosophique, le despotisme éclairé, la poussée révolutionnaire, le libéralisme, le nationalisme, l'impérialisme sont d'excellents éléments d'une histoire commune, où chaque nation, fût-elle petite, peut redécouvrir son passé intimement lié à celui de ses voisines. Cette conception est pleine d'avantages. Elle élargit les perspectives et permet des comparaisons fructueuses. Elle développe aussi le sens de la solidarité internationale. L'Histoire — et il est bon que les élèves le sachent — est rarement une aventure exclusive, même pour un grand peuple.

C'est précisément parce qu'elle nous engage tous ensemble qu'elle alimente tant de controverses. Comment pouvons-nous alors prétendre à l'objectivité?

Un premier travail consiste à inventorier les points de divergence au niveau des enseignements nationaux. En dépouillant systématiquement les collections de manuels des différents pays européens, on s'aperçoit rapidement que, face à tel événement irritant, tel auteur est muet, tel autre prolixe; l'un irénique, l'autre franchement malveillant. Mais on constate aussi, ce qui est réconfortant, que les points de désaccord sont

finalement peu nombreux.

Pour les éliminer, le professeur doit alors recourir aux ouvrages de base: sources, travaux de première main, mises au point comme celles de la collection 'Clio' ou de 'L'Europe des XIX^{e} et XX^{e} siécles'. Il dispose aussi des conclusions des colloques bi- ou multilatéraux pour le révision des manuels d'histoire (Conseil de l'Europe, C.I.E.H., etc.) et des travaux d'instituts spécialisés comme l' 'Internationales Schulbuchinstitut' de Braunschweig ou l' 'Institut für Europäische Geschichte' de Mainz.

Dans les secteurs encore mal explorés par les chercheurs, il arrive que les conclusions définitives soient prématurées. L'honnêteté consiste alors à signaler toutes les thèses en présence sans prendre parti pour aucune.

Ces recherches demandent une documentation abondante et beaucoup de temps. Or l'un et l'autre font défaut. L'École est loin des grandes bibliothèques. Son propre fonds historique est dérisoire. Les horaires sont lourds pour qui veut préparer sérieusement son travail; ils le sont d'autant plus que les historiens de l'École sont engagés sur tous les fronts. Chargés de repenser un enseignement particulièrement délicat, ils doivent encore l'adapter à des auditoires multilingues. Ils assument aussi des responsabilités dans d'autres secteurs de recherche comme la pédagogie des langues vivantes ou la géographie. Cette surcharge permet de comprendre la lenteur avec laquelle les manuels de l'École sont élaborés.

Elle n'en est pourtant pas la seule explication. L'hypothèque que représente l'usage de la langue véhiculaire fait en effet peser une telle incertitude sur l'enseignement de l'histoire que beaucoup de projets s'en trouvent bousculés. Qu'on nous comprenne bien! On sait tout l'intérêt de cette expérience originale qui oblige les élèves à suivre un certain nombre de cours en deuxième langue. L'apprentissage des langues s'en trouve facilité ainsi que l'amalgame des divers groupes nationaux. Cependant comme toute médaille, celle-ci a son revers. Trop souvent, en effet, l'insuffisance des connaissances linguistiques des élèves contraint le professeur à la médiocrité et enlève à l'initiation historique une partie de sa valeur éducative spécifique. Ce handicap est particulièrement sérieux dans les classes du premier cycle et dans celles comptant beaucoup d'élèves entrés tradivement à l'École. Il est — en tout cas — suffisant pour donner à tout notre enseignement cette précarité qui rend les prévisions fallacieuses et les planifications impossibles. Ainsi d'une rentrée à l'autre, le niveau d'une année peut varier considérablement; un texte parfaitement adapté à une classe peut être inutisable dans une autre du même niveau; tel élève admirablement noté alors qu'il fait l'histoire en langue maternelle peut six mois plus tard se révéler comme un cancre pour la simple raison qu'il ne maîtrise pas la langue d'enseignement (1).

Tout cela est bien entendu déroutant. Faut-il cependant désespérer? Certes, il serait vain de le nier, la deuxième langue constituera toujours un goulot d'étranglement pour les diverses matières qu'elle permettra d'enseigner, au moins tant que notre école recrutera de nouveaux élèves jusqu'en 6^{e} année. Il est cependant permis de penser qu'un jour viendra où nos techniques d'enseignement linguistique seront parfaitement au point. Plus rien ne s'opposera alors à l'emploi de la langue véhiculaire dans toutes les sections et pour toutes les années de la formation historique.

D'ici là, les premiers manuels d'histoire européenne auront vu le jour; nos méthodes s'amélioreront encore; nos succès se confirmeront. De nouvelles promotions de bacheliers européens iront dire au monde la qualité de la formation qu'elles auront reçue à Luxembourg. Et dans leur bagage intellectuel, l'histoire continuera à tenir une place imprenable, celle qui revient à la plus complexe et la plus enrichissante des sciences humaines.

Rapporteur: Quencez

Membres du groupe de travail: Breschi, Buda, Gerardi, Gersonde, Grosse, Hautumm, van Heusden, Pracht, Steinmetz, Vaupel

(1) Voir à ce sujet le rapport sur l'enseignement des langues étrangères.

The European School: English Note

This account comes from a primary and a secondary school in Strasbourg started in 1953 by a group of parents all working for the Common Market. The schools are now financed by the governments of the six countries concerned.

Those who drew up the six-year history syllabus aimed to teach European history with a supra-national interpretation of all events. The first three years are designed to give a rapid survey of the last two millenia so that the children may have a firm loom of historical understanding, based on great men and social movements and their interactions. During the next three years the pupils go over the same ground again in greater detail and with the inclusion of a certain amount of their national history, again shown in the light of European history as a whole. An identical course is given in the schools in French and German, the parents choosing in which language they wish their children to be taught.

The last part of the paper contains an honest and moving account of the difficulties that are being met by both pupils and teachers. These are partly due to the fact that the children have no common language and the school hopes that vastly improved methods of language teaching will in a few years get rid of this difficulty. There still remain of course the difficulties of long established national rivalries which infect us all long before we get to school. The paper starts with an enchanting example of one of these from a member of staff: 'I remember my grandmother's indignation one day when she was looking through a German textbook for thirteen-year-olds. "They've stolen Charlemagne from us" she exclaimed. I knew nothing of Charlemagne, but I knew my grandmother, the gentlest of women. And when I began to learn the history of the Carolingians at school I already knew that Charlemagne must be defended against the Germans, in order to preserve him for France and for my grandmother!'

One hopes, along with the teachers who are busy with this syllabus, that it and the high hopes that the Common Market countries set on their united future will enable everyone to rid themselves of their long-learnt hostilities.

P.V.

Kleio

John Bremer

'I have always enjoyed history, Kleio, and since you have nearly the same name as the Muse of History, perhaps you would be willing to assume the actual name for a short time and to entertain me with some history to take my mind off my affairs?'

'Indeed, nothing would give me greater pleasure, for what could be better than to enter the assembly of men of olden times and, welcomed by them, to feed upon that food which is true nourishment, and which has made me what I am. Put your affairs on one side, and this slave will read us a conversation between Socrates and two companions on the very subject of history itself. What could be more appropriate than an historical discussion of history? I like this dialogue particularly because one of the speakers has my name and thinks as I do. Let us begin.'

Socrates, you have arrived too late to hear the wonderful speeches that Kleio here has been giving. If only you had come earlier, you would have heard the answers to most of the questions you go around asking, and I am sure that Kleio could answer the others too if you cared to repeat them.

By the dog, how fortunate I am to have met up with you both, and, even if I have missed all of the fine display, perhaps I could still ask what kind of knowledge Kleio has.

Have you not heard, Socrates, that Kleio is an historian, and his knowledge is called history?

Perhaps, I do not clearly recollect. But let me ask you, Kleio, what is it that you study as an historian?

Everything, Socrates.

This is certainly an ambitious undertaking if indeed you study everything; but perhaps, Kleio, I should ask whether you study everything all at once, or whether you study some things at one time and other things at some other time?

I study different things at different times, Socrates. At the moment, for example, I am rather keen on the Romans.

And when do you study the future, pray, for I would dearly love to be with you at that time?

I don't study the future, Socrates, because it hasn't happened yet. But when it has happened I am sure that some historian will study it.

Then, when you say you study everything, you exclude the things of the future?

Of course, because we have no evidence before us of things that have not yet happened.

You study everything of the present time, then, Kleio?

No, Socrates, for it is difficult to put the present in its proper historical perspective. History studies the past.

I see, Kleio, history studies everything that is past.

Now, you've got it.

Where is it, then?

What do you mean, Socrates?

I mean, where is the past that you so assiduously study?

What do you mean? Where is it? It isn't anywhere because it has passed; it is no longer with us.

Now I am at a loss, Kleio, for if the past is no longer with us how can we study it? What is it that we study? We seem to be in a difficulty opposite to the one we had in connection with the future; for we could not study the future because it had not happened, whereas now we cannot study the past simply because it has happened.

Socrates, you are being absolutely absurd. It is perfectly obvious that we have evidence about what the past was like and it is this evidence that we study in order to find out about the past.

So we do not study the past directly, but only the evidence left over, as it were, from the past.

Of course.

Then, what is this evidence which we can study in the present to find out about the past?

Well, there is the literature from the past, and legal documents and diplomatic papers, and then, of course, there are buildings and statues, and paintings and vases, and coins — the museums are full of them.

All these things are products of men. Are these what you study?

Yes.

Well, Kleio, you must be wonderfully skilled if you can study all of these human products.

Yes, indeed, it is an arduous training to become an historian.

You study, for example, the writings of the past?

That is correct, Socrates.

From what point of view do you study them?

From the historian's point of view, of course.

But what is the historian's point of view?

I don't understand.

I mean something quite simple; for example, we have plays from the past, do we not?

Yes.

And these, the historian would study?

Naturally.

But they would also be studied by a man who was the director of a theatre, would they not?

Yes.

The play director would study them with a view to presenting them on the stage. He would try to understand the plot of a play, and whether it would appeal to his audience, he would try to understand the characters so that he could cast his actors in appropriate parts, and so on. Would not this be so?

Evidently.

The director's point of view would be with an eye to these questions?

Yes.

And could not an actor study the same play?

He could.

Would his point of view be the same as that of the director, or different?

It would be different.

And we could say what it would be?

Yes.

In his study of the play, the historian's point of view would be different from the director's?

Certainly it would.

And also different from the actor's?

Absolutely.

Try, then, to tell us what it would be. From what point of view does the historian study a play?

From the point of view of the present, Socrates.

I do not understand your answer. You cannot mean that he studies the play in the present, for the director and the actor both do that as well as the historian.

That is correct.

Then, the historian studies the play in order to see how it would be useful in the present.

Yes.

But the director does the same, does he not, for he wants to use the play in his theatre?

That is so.

Then, are the historian and the director concerned with the different uses of the play, but both in the present?

I've changed my mind, Socrates; the historian studies the play from the point of view of the past.

But he does this in the present?

Yes.

How is it possible, Kleio, for him to study in the present something written in the past, and to study it from the point of view of the past?

It is because the historian understands what the past was like and can put himself in some previous age; and, to be sure, it is one of the most difficult things to do, for it requires a sympathetic and imaginative understanding.

But, Kleio, you are now joking and cannot be in earnest, for if the historian understands the past before studying the play, or any other product from the past, why would he need to study it? As we said earlier, it is from the study of these products that an understanding of the past comes about. And yet now you tell me this understanding is required before we can study these objects.

Socrates, you have simply confused me.

Well, let us consider the matter again, and seek again the special competence of the historian. We have temples from the past, do we not?

Yes, we do.

And they can be studied by the architect and builder with a view to their structure?

Yes.

And by the priests with a view to their function as holy places?

No doubt.

And by the historian?

Of course the historian will study them.

With a view to what?

With a view to understanding the past in which they were built.

Not with a view to understanding the temples? How will studying temples help the historian to understand the past?

Socrates, I want to change my mind. It is not the products of the past that the historian studies, but the events of the past.

Let me understand you, Kleio. You mean events like battles, and the signing of treaties, the accession of

rulers, and the like?

That is correct, Socrates.

Well tell me, in order to understand a battle, do you not need to know something about waging war?

Yes.

And this is the knowledge possessed by the general?

Yes.

The general, and not the historian?

So it seems.

And you might need to know something about the ground on which it was fought?

Yes.

But this is the knowledge possessed by the geographer?

Yes.

The geographer, and not the historian?

So it seems.

What, then, is the special knowledge of events such as battles that the historian possesses? Do not be modest, but tell us, Kleio.

Socrates, I used to know, and have lectured many times, on the Isis, for example, with the students of Isocrates, and have been thought to be very successful at answering this very question; but now . . .

Good heavens! Is this the best you two can do? Socrates, you just prattle on about plays and temples and battles, ignoring the fact that history is really about men and societies. Even I know that. And Kleio, where is all your persuasive flow of words, and your talk of historical trends, and causes, of other cultures, and your ages of transition, and the like? But my main complaint is that you are not talking about history as it is taught; it is possible to study history for a very long time and never deal with anything but books. All this talk of yours about evidence is nonsensical and irrelevant, for no evidence is offered to the student. Not only that, but the teachers themselves have never looked at the evidence. As a matter of fact, there is no real evidence, there are only some legends that were made up a long time ago, and, as far as I can make out, every historian weaves these legends into a more or less pleasing narrative, embellishing according to his fancy and omitting parts that he does not like. The effect is quite charming, at its best; but we might just as well be reading Aesop's fables — in fact, now I come to think of it, we would be better off, for at least they have a moral which might guide our actions. What do you say, Socrates?

If what you say is true, my friend, the historians must either be unbelievably credulous, or else be like deluded madmen, living in a world of their own imagining. But not having studied history, I cannot say whether this is the case. You complain that I talk about temples and plays and battles, but I do so only because there are recognized skills connected with such things and there are accepted means for discovering who has these skills. Would we believe the man who claimed to be a great general if he had never fought in a battle and had never given good advice about fighting or avoiding a war? Would we acknowledge someone to be a master-builder if he had never built a small house, let alone a temple? And would we honour an astronomer if he could never predict the future position of a planet? I think we would not, and in order to discover something about the historian, I wanted to learn if he gave good advice, as a general or perhaps a politician might; or if he produced something beautiful and useful like a temple; or if, like an astronomer, he could predict some future event. If he could have done any of these things, we would have assumed that the historian had a well-known type of skill, but, as far as Kleio can tell us, the historian does none of these. And therefore, I conclude, the historian has some new and wonderful knowledge unlike any of them. Kleio claims to have what must be a new science, and perhaps he will now tell us what it studies.

You are right, Socrates, I do claim to have a new science, and I shall tell you how it came about. A long time ago people thought differently from the way we do now, and they looked at the past simply to discover the origins of things.

Do you mean as Hesiod did in the **Theogony**, where he tells of the coming to be of the gods? A sort of genealogy?

That sort of thing, Socrates, although I wish you had picked a better example, for history is not concerned with the gods but, as our friend pointed out, with men and societies and whole civilizations. Now, after a time, men became dissatisfied with this . . .

Because it offered no explanation, but was just a description of the past?

Something like that, Socrates, I expect; but, as I was saying, men became dissatisfied and wanted to have some guide to action, and so they looked at the past in order to learn from great examples how they should act.

Is not this called pragmatic history, Kleio?

Yes, Socrates, I believe it is. But in any case, this kind of history went on for a long time, and although an attempt was made to force history into the service of religion, it was not successful. Finally, history achieved its present form, and we have a new science which is concerned not with abstract truth but with what is concrete certainty. And, as I said at the beginning, it is applicable to everything.

Kleio, you have given a brief history of how history came to be, it appears; but although you said that genealogical history had been overthrown, first by pragmatic history, and then by your new science, in fact you have simply given us a genealogy of history. But I did not ask for its genealogy, I want to know what history *is*.

Socrates, you are tiresome. It has rightly been said, 'Philosophy considers man as he should be and so can be of service but to very few, who wish to live in the Republic of Plato, and do not wish to fall back into the dregs of Romulus.' Now, philosophy — and I am sorry to speak so frankly — is concerned with reason and with truth, and it has served mankind very badly up to now; history is concerned with actual human choice and with what is certain, and nothing is more certain than what man himself has made, namely, society.

If what you say of philosophy is true — or certain — we are in a terrible condition, Kleio; but perhaps you are referring to those who undeservingly take the honourable name of philosopher rather than to philosophy itself. And as I recollect, although it is a long time since I recited it, only the Republic has ever been ruled by a philosopher king. But if, as you suggest, history will do better, should we not be careful lest your present view of history is overthrown, just like its predecessors, and we see it yield its claim to rule over everything?

This is impossible, Socrates, for consider how universally history is applied. It is, indeed, not a subject itself, now I come to think about it, but a way of studying all subjects; it is a method, a universal method. And this is clear for if you study music, you study it historically, and if you study literature, you study it historically, and so with painting and language and all the rest of the Arts.

But how, Kleio, can history tell me what a play is, or what a musical composition is, or what a painting is? All it can do, judging by your own performance, is to say something about how these things came to be. It is as if, wanting to discover what kind of man Kleio is, I set about it by inquiring who his parents were, and where he studied, and when. As if such could tell me whether Kleio is a good man or a bad man, whether he is brave or cowardly, whether he can learn or not!

Look here, Socrates, and you too, Kleio, it's all very well to go on chattering away, but in the meantime I have my problems to solve. I want to know which things I should choose to do, and which I should avoid. Kleio talked very persuasively in your absence, Socrates, and I felt sure that he and history could help me, but now I am not so sure, particularly because the history I myself have studied is useless so far as anything practical is concerned. And I liked what you said about plays and music, Socrates, for nothing is more meaningless than to be told the history of a play, or a painting, when you want to understand what it is . . .

Some Impressions of a Teacher Abroad

Donald McLean
Editor of Publications, Department of Education, New South Wales.

Professor A. Boyce Gibson of Melbourne recently quoted the philosopher Kant: 'Children ought to be educated not for the present but for a possibly improved condition of man in the future.' It is a thought-provoking aphorism. As I reflect on the systems of education which my wife and I observed on a recent world tour, there emerges one salient, certain fact: those nations which do not make Kant's principle the foundation of their education systems are sick and likely to die.

The positive attitude towards 'education for the future' is most palpable in the Federation of Malaya. For three centuries the Malays were under colonial rule which, benevolent though it might have been, seldom prepared people for independence and democracy. A great influx of Chinese and Indians, usually better educated and more aggressive than the native people, almost overwhelmed their initiative in industry and trade. With independence the new government saw that Malaya's future depended not upon expelling the foreigners or legislating for some form of apartheid, but upon the welding together of all the people into a new prideful nation united to face what could be a great future. By what other means than education could this be accomplished?

The educational policy of the Malayan Federation, as it is inscribed on the wall of the Ministry in Singapore, is in these few simple sentences:

1. **Education towards common Malayan loyalty. Equality for all schools. Malay the national language.** 2. **Education towards the needs of Singapore, with emphasis on practical subjects and local language.**

The policy is being implemented, as far as we could judge, with vigour, tolerance and ample finance.

We spoke to teachers, lecturers, university students and administrators. They are almost unanimous in their optimistic belief in the future of the nation. In Singapore about 70% of the people are Chinese but those we spoke to said, 'We are cut off from China forever. This has been our home for so long that no other place means as much. We Chinese are noted as good citizens in any country to which we give our loyalty, the Chinese communities in New York and San Francisco are respected as Americans, we are in a similar position in Malaya.'

In Thailand we spent four days in the company of people associated with education and one of our experiences was this. Early in the morning of last Christmas Day we were in a launch on a narrow tributary of the Menam Chao Phya River a few miles out of Bangkok. Around us were merchants in long, narrow canoe-like boats loaded with colourful fruits, vegetables, meat, fish, ice, rice, poultry, groceries, or food cooking on braziers. A large launch loaded with forty or fifty boys and girls in conventional English type school uniforms came down the river. 'That's the school bus,' said our guide. Thailand has had a system of free universal education since the middle of the 19th century but in 1951 a new national system was promulgated — and this is constantly under review. A recent Royal decree states that 'Education shall be considered priority number one among national undertakings.' The schools we visited — primary, secondary and vocational — appeared to be excellent. The vocational school, the Technical Institute of Thailand, supported by American funds, is training hundreds of young men and women in the techniques of a new industrial age. In Thailand women are admitted to all professions.

To meet the needs of the more primitive peoples of Northern Siam a Fundamental Education Centre has been set up by the Government in co-operation with Unesco. It is hoped that the Centre will in time develop beyond national limits to become a regional fundamental education centre for neighbouring states.

It does not take a teacher long to sense the educational climate of a country. The attitude of teachers and administrators, their enthusiasm or reticence, provide clues that can be read. We gained an impression of a healthy forward-looking policy being wisely implemented in Thailand. The tradition that every young man should spend some time learning humility as a Buddhist monk is one aspect of the ancient system of education which it is

hoped will be preserved in the new. The adults we met revealed qualities of gentleness and charm that spoke well for the experiences of their childhood.

India, when I visited it in 1960, was marching bravely forward on the road that leads to 'a possibly improved condition of man in the future.' But in November 1962, the Chinese swept as far south as Bomdilla and the Government of India declared a state of emergency. This meant in effect that all other national interests had to be subordinated to the needs of war. Whereas the schools in tents were, in the 1950s, a sign of the Government's determination that no child should be denied education in the years it would take to build solid structures, the schools in tents in 1963 were evidence of a failure to provide adequate buildings. We saw a school, nearly complete, on which all work had been stopped because of the emergency. Meanwhile earnest youths preparing for a university-entrance examination were crowded together in a torn tent, with dust blowing in from the playground and a harassed teacher standing outside because while we were standing in front of the class there was no room for him. The science teacher had pinned to the roof charts showing experiments but he had no real equipment to carry out practical work.

When one learns that teachers in India earn less than a subsistence wage and have to take other work after school hours in order to survive, one marvels at their devotion and courage. But, unless the Indian Government realizes that the really serious emergency is in her schools, it is hard to see where this great nation, with half its population under twenty years of age, is heading.

We flew from Delhi to Teheran and thence to Shiraz and Isfahan. In each place we met teachers and administrators of education and discussed some of Iran's peculiar problems.

The population of Iran is 20,000,000, of whom about 15,000,000 live in villages. Some of these villages are very primitive and most of them have no schools. In the State named Istanphas there are 4,000 villages and only 700 have schools. 'This is a problem', said one Director of Education, 'which has worried his Majesty the Shah and the Government for some time. We have this year devised a crash programme to tackle the high rate of illiteracy in the villages. All young men in Persia have to serve a period of national service in the army. This year we are drafting 2,500 of the best educated into the teaching service. We have set up training schools in Teheran, Shiraz, Abadan and Isfahan. The young men will be given four months training in psychology, health and hygiene, and methods of teaching reading, writing, arithmetic. Those who fail their examination at the end of the training period will be sent to military service. The successful student will get a commission and extra pay. They will be sent to the villages to give fourteen months service as teachers. We hope that this will be the first step in the campaign against illiteracy in Iran. We think, too, that some of the young men will elect to remain in the teaching profession when their period of national service is over.'

Another Persian problem is the difficulty of educating the children of thousands of nomads.

In Shiraz, which is in southern Persia where the nomadic tribes spend the winter, we asked Mr. Bahman Beigi, Director of Tribal Education, 'How do you organize the education of the children of tribes who are almost continually travelling?'

'The schooling of the children of nomad tribes is a fairly new venture,' said Mr. Bahman Beigi. 'It started only nine years ago and has taken a long while to develop satisfactorily. You can see the difficulties: the tribes are very big, in the Kashgai tribe there are 150,000 people, in others fifty to seventy thousand. With their flocks and herds they move up to 500 kilometres each year following the grass. In summer they go to mountain pastures, in winter they come to the warmer south. For centuries all but a few of the children have had no schooling. I'm a tribal man myself and I decided in 1952 that something had to be done about these children. In the old world they could get along without reading and writing, but times are changing rapidly and they will be lost in the new Persia if they have had no education. So I found some intelligent young men in each tribe who had had some schooling and I persuaded the chieftains to pay their salaries as teachers. They were teaching the children to read and do some elementary arithmetic but the Ministry of Education said the scheme could not continue because the teachers were not qualified. We had to employ trained teachers sent down from Teheran, but it was not satisfactory. The new teachers were

most unhappy with the tribes, and the tribal people did not like the teachers. They could not get on together at all. Finally we set up a training college here in Shiraz and we train young men from the tribes. This has proved most satisfactory.'

We asked about school buildings.

'We started with tents but, as I suppose you know, education raises expectation. Schools have taught the tribesmen to expect to have soap, tooth-paste, radios, towels, sheets — and better houses and schools. So now some of them build permanent buildings as their winter quarters and a school house has become a necessity.'

The plans for education in these rural areas were more heartening than in Teheran where the senior students we spoke to appeared to be frustrated by difficulties of getting into a university and of obtaining well-paid positions when they graduate.

Thus does education create the demand for more education and a richer life, but in Greece we could not find any pulse-beat of a vigorous education policy. The Karamanlis Government was in power, and education was low in its list of national priorities. Teachers we knew were so discontented that they were planning to strike in a country where strikes are illegal. Their pay was a pittance, schools were ill-equipped, there had not been a revision of syllabuses for more than a decade. Negotiations had resulted in a promise of higher wages and better conditions, but the promise was not kept. Finally, on the day we left Athens, the teachers came out on strike. Nobody was arrested but they were starved into returning to work — on the understanding that they would have to work three weeks in the summer vacation to make up the time they had wasted!

Poor Greece! Its young men and women leave it in droves. Yet as my friend in Piraeus said, 'The Greek, wherever he is, pines always for his homeland. No people love their country more and none have to leave it in such numbers.'

In Rome we interviewed a high official in the Ministry. Although he spoke some English he called one of his women assistants to act as interpreter. As the interview progressed we realized with some astonishment that the Italian Department of Education is trying to do almost exactly what the Wyndham Report recommended for New South Wales, i.e., revise its school system to provide for the education of the teenage population of the State, not merely for some selected part of it. This is a major step forward for a tradition-bound country to attempt. We thought they might welcome some help. 'How are you making your preparations?' I enquired.

The interpreter said, 'By examining reports from other countries which have faced the same problem.'

'Well,' and I spoke in all innocence, 'I am sure you would benefit by reading the Wyndham Report on Secondary Education in New South Wales.'

She did not even bother to translate my offer to her boss. 'Oh no! We are only interested in advanced countries,' said she.

The man must have understood, because he said something sharp in Italian, she flushed and left the room. The interview continued, but I did not renew the offer. Each country must find its own way as best it can!

In spite of this small contretemps, it was heartening to hear of plans to give wider opportunities to a great many more Italians than the elite who have had most benefit in the past. In Paris, too, we found a similar new policy being planned. But in Italy and France educational administrators spoke of the difficulty of persuading teachers of history or Latin or mathematics to become teachers of girls and boys — to help them with general subjects as a foundation in the orientation years of the secondary school. We gathered the impression that educational planning for the future is being bogged down in the conventions of the past.

Holland and Germany are both experimenting with comprehensive high schools. In Amsterdam we asked the Director of Education if he has much trouble placing school-leavers in jobs. 'Trouble?' He seemed surprised at the idea. 'We have more jobs than people.' A similar comment from a 'Planner' in the Federal Ministry of Education in Bonn was qualified: 'We have so many jobs for qualified people that we are expanding our education services to encourage every student to stay at secondary school until he either matriculates, gains a diploma in science, mathematics or

languages, or enters a trade course.'

Britain, of course, is the country most aware of its responsibilities to youth. It does one good to hear the continuous lively talk and debate: a new inquiry into primary education, a new Certificate of Secondary Education, the role of private schools, the need for more university places and plans for meeting it, the iniquity of the eleven-plus examination and diverse methods of eliminating it, the role of the university in the community, the Newsom Report, raising the school-leaving age, the fine influence of Eton, the disastrous influence of Eton — and a thousand other topics that unite the country while they seem to divide it.

But Australia can learn most from Britain about youth services for those who have left school and need useful and interesting ways of filling their spare time and holidays. This is the area which we need to explore.

In the U.S.A. something has happened that seems to me more important than syllabus revision. The youngsters are getting their spirits back. In the early deep-freeze of the cold war when the McCarthy blizzard whistled through the skeletons dangling from gibbets outside the Senate, the young people were afraid to take an interest in public affairs for fear of being branded 'red'. To-day thousands of white youngsters in the north and a few even in the south are joining the fight against racialism.

My friend Peter Franck, son of the late Kate Franck, a member of the N.E.F. Executive in New South Wales until her death in 1952, gave me some interesting information about civil rights Committees in Berkeley, California. He led me to believe that College students to-day are discussing ideas more freely, and helping to stir the conscience of the American nation. While we were driving with Peter through a small town in California, we saw a dozen white teen-age youngsters walking stiffly in a kind of ritual circle outside a real estate office. They carried placards with slogans like 'Mrs. Mackay unfair to coloured people'; 'No Ghettos here, please'; 'Down with race prejudice'. Peter said they were probably high school students who had come after school to picket Mrs. Mackay because of something they did not approve. 'You see that sort of thing often,' said Peter.

The U.S.A. is too big for summaries or generalizations, but I heard an opinion that American high schools have improved since Dr. Conant has set his sights on them, and the educators I met were fully charged with their responsibilities to educate for a better world. The New Education Fellowship has revived and is flourishing, and the Peace Corps is attracting plenty of volunteers. These were antidotes to the report in the New York Times that members of a Mothers' Association in Mississippi had waited on a local School Board to complain that their children were being brain-washed in school by reading a book which said race prejudice was a bad thing. They do not seem to approve a possibly improved condition of man in the future of Mississippi, but it is not pleasant to contemplate the probable state of that part of the nation if hate continues to fester.

One would have to develop this thesis at very much greater length to prove that nations which do not educate for the future are sick. All I have tried to do here is convey some, a very few, of the impressions which flooded in upon us in a year of travel.

To arrive back in Australia on a bright sunny morning and find one's friends waiting to smile and say 'welcome!' is a heady experience. It makes one excited and apt to make rash statements. 'This is the best and happiest country in the world!' I said it often and meant it, and the first nine Australians I met agreed heartily and wondered how we had managed to suffer a whole year away from the sunshine and peace and prosperity. But the tenth, one of those 'narks', said 'How do you mean?'

'Well, everywhere you go outside Australia you find problems of poverty, illiteracy, racialism, stratified society, provincialism — and that sort of thing.'

'Oh!' said the nark, 'we've got something worse than any of those, right here — *Complacency* — and if you say we've no problems of provincialism and prejudice you're a pretty bad case of it yourself!'

There's always one nark, though, isn't there? Another is Philip Deane, of the Observer Foreign News Service, February 1961. He wrote 'Imagine the world's wealth as a room 12 feet by 12 feet and the world's population as 16 people. One of these people is the English speaking North American, and he has half the floor space — 72 square feet in all.

Five people represent the rest of the developed countries. These five have 62 square feet of floor space. On the remaining 10 square feet stand 10 people. These are the under-privileged, the hungry, the envious and the impatient.' (Quoted from **World Questions: A Study Guide.** Ed. James Henderson.)

It occurred to me as I read it that the most crowded area is uncomfortably close to us and we don't seem to be doing much to make our youngsters aware of the possible course of future events, or conscious of their responsibilities like those high school pickets in California, or as socially wise as the British sixth-former who said 'Sharpeville is not in South Africa, it's in the high street just past the milk-bar.'

Correspondence

March 1964.

Dear Editor,

You published two articles on India in February. In the Danish Mysore Project and 'the Need to depart from Traditional Values in India' social change in India is discussed.

May I point out, however, that in India the educational authorities will have to solve the educational problem, not only by successfully extending education among the children, but also by educating the parents; parent education is, indeed, an urgent necessity, for it has to be remembered that about four-fifths of Indian parents are illiterate. Take for example the case of women in India; Mr. H. H. Stern has pointed out that in principle, Indian women have won their emancipation since independence. In actual practice they have still a long way to go. Any form of parent education for family life or sex instruction has several obstacles to contend with, not only illiteracy, but also superstitions, strong family traditions, the lack of contact of village women with the outside world and the refusal to discuss sex questions in public. Social customs and prejudices die hard, particularly so in India where the existence of many castes, creeds and races complicate the problem. Different kinds of social systems prevail in different part of the country. Tentative efforts have to be made in the face of these difficulties, and parent education should be regarded as an important enterprize.

In some parts of India, workers in community projects try to bring information on child care to the attention of mothers. Social workers should seek all over India to provide services in rural areas. Indeed, the education of mothers in child care, health and hygiene should be established. The writer in his recent tour of Indian big cities found little enterprize in the local health centres. These centres can be set up through the co-operation of State and local government authorities and voluntary bodies and an extensive network of them can cover the remote rural areas. In areas far distant from the main centres of population the services can be carried to the people through travelling clinics maintained by the State authorities using the railways (a clinic can be permanently set up in a special van); these should have wider functions but they can all offer some preventive medical care in which educational work with the mother will be a feature. They can also offer a channel of dissemination of educational material prepared by State Health services. 'The colossal ignorance' wrote Mr. H. H. Stern on parent education 'and sexual malpractices in India have caused concern to educationists who feel that the conspiracy of silence prevents boys and girls from knowing even the most elementary facts about sex life.' The Family Planning Centres which I found working very slowly and functioning poorly in India, should arrange public lecture series dealing with various aspects of marriage and family life. India can learn from Australia where for example one course of six meetings was as follows:

1. 'Some of the biological facts' (Speaker: a medical practitioner).
2. 'A psychologist looks at marriage' (Speaker: a psychologist).
3. 'What happens to marriage when children begin to arrive?' (Speaker: a social worker).
4. 'Make marriage a partnership' (Speaker: a lawyer).
5. 'Marriage can be a success if you want it to be' (Speaker: a clergyman).
6. Panel discussion.

These subjects should not be excluded, although marriage in India is considered a matter for religious guidance and a family problem. Marriage and sex problems are left solely to the advice of parents in India, which again necessitates the all round education of parents.

Yours etc.

K. C. Mukherjee.
Lecturer in Comparative Education.
London University Institute of Education.

March 1964.
London.

Dear Editor,

Mrs. S. Barlow's letter prompts further suggestions:

1. Nursery classes should be attached to Teacher Training Colleges, especially the day-training centres. Mothers in training could bring their children, and the children of the teaching staff would also be welcome. Here you would have opportunities for child-study and for practical work.

2. Nursery classes might be attached to Secondary and Grammar schools — for the convenience of staff with young children and to encourage boys and girls in their last years at school to learn about child-development and child care.

3. Play centres for the children of working mothers might also form an extension of the school's activities as well as a useful adjunct to the training college.

4. Untrained assistants with young children might gain experience in such nurseries and play centres before going on to teacher-training.

Yours etc.,

Rose Hacker.

Imagination

Harold Rugg
Harper & Row. N.Y. $6.95.

Harold Rugg will be remembered and honoured by readers of The New Era for his many distinguished contributions to progressive education and his zealous and enthusiastic support of the movement not only in America but in the international field of the N.E.F. For the last eight years of his life, after his retirement from Teachers' College, Columbia, he focussed his enquiring mind and the exceptional breadth of his scholarships on a problem which he felt to be fundamentally important to modern man: the nature of man's creative energy, the power to create new and valid conceptions and patterns of thought and relationship, how this power can be released and disciplined. By the time of his death in 1960, he had collected a voluminous body of evidence bearing on the creative process in all its varied forms, the intuitive insight expressed in the art, literature and religion of East and West no less than the scientific discoveries distinctive of our modern culture. He had also by 1960 formulated in a paper read to the Philosophy of Education Society a series of theorems on the nature of the creative process and he planned to revise and rewrite the earlier material to illustrate and support these theorems. Only a small part of this task had been accomplished by May 17, 1960. Professor Kenneth D. Benne, at Mrs. Rugg's request, agreed to edit the manuscripts; he decided not to attempt the extensive reshaping and rewriting that Rugg had in mind but to present in edited and annotated form the earlier versions of the various themes and to give the latest theoretical formulation in a final chapter. We feel that this was a wise decision. What we have here is the essential Harold Rugg and reflects his qualities more directly and vividly than a version reshaped by someone else could do.

Part I is entitled **The Creative Act: Descriptions and Distinctions**, and opens with a chapter which collects a number of descriptions of creative moments as seen by the creators. This is followed by a chapter on one of the distinctions fundamental to Rugg's theoretical construct, that between creative thinking or 'discovery' and logical thinking or 'verification'. He notes in passing, as other students of creativity are also now stressing, the contemporary absorption of schools and colleges in problem-solving and I.Q. modes of thought and their relative neglect of the other mode. The illustration of this distinction leads to another of Rugg's fundamentals, the concept of 'the transliminal mind' — akin to Freud's 'subconscious', James' 'the fringe', Galton's 'antechamber', Kubie's 'preconscious', the 'Taoists' state of 'letting things happen', and Coleridge's 'vestibule of consciousness'. It is envisaged as a dynamic antechamber between the conscious and unconscious regions of the mind, a region which is relatively free from the conditioning and censorship which operate at the two poles of the mental continuum, the fully conscious and the unconscious. To quote Professor Benne, 'There is, he seems to be saying with Maslow, an inherent potential and drive in all selves to trust, mature, and actualize their auto-symbolizing, creative process. Censorship, from within and from without, undercuts the self-trust, thwarts the actualization, smothers the creativity.'

This is supported by evidence from the behavioural sciences on the nature of body-mind functioning as a 'form producing mechanism', with many references also to the more general theme of form in nature. The forming process involves 'transformation' — 'the stuff of mind is transformed into meaningful response. Physiological message is transformed into psychological meaning; input is synthesized into output. Fantasy motor-images are transformed into metaphor-images . . . We behave first on the basis of our felt conceptions, only after that through verbalized concepts. I distinguish conceptions, which are shot through and through by feeling, from verbalized concepts, which are dominant in what we conventionally call "thinking".'

Part II is concerned with **Ways of Releasing the Imagination**, and brings evidence from East and West on the conditions which appear to promote creativity — states of trance, hypnotism, yogic practices, western mysticism, the writings of Coleridge and Blake, Bergson's 'intuition'. It is suggested that the conditions for creativity involve a state of relaxed tension or relaxed concentration of attention. This is supported (and more fully developed in Part III) by evidence from modern research on brain functioning and from cybernetics, with special reference to the 'scanning hypothesis' and 'the determining tendency' or the search for completion, the Gestaltist's 'closure'. Rugg's final theorem is concerned with the two-fold nature of the symbolic act. 'The human being knows, feels, thinks, expresses, communicates by means of two types of symbolic act; (a) felt-thought through the gesture symbol, (b) verbalized thought through the name-symbol.' The evidence here ranges from Gesell's and Piaget's work on concept formation in children and Goldstein's on language to the philosophical studies of Cassirer and Langer on symbolization.

This is a seminal book, both in the rich variety of the evidence and illustration from so many different fields of human endeavour and in the framework it provides for future thinking and enquiry. It is the work of a questing, synthesizing mind — all too rare in a time when reward comes to those who narrowly specialize. Its implications for education are far reaching, and I cannot do better than close this account with a quotation from the concluding section **Imperatives for Education**:

'This will require nothing less than a revolution in the education of teachers. For a generation we have given lip service to "the whole man" and the "complete act of thought", but few of us have put the full scope of the available and essential concepts to work. We teach the teachers semi-psychology — a psychology of conscious, verbal problem-solving. We proclaim that the proper study of mankind is man, but we deal with less than half of man. We have had science of a sort but almost no art. We have ignored or scoffed at what profoundly wise men for three millennia have called intuitive identification with man and the world. We have had thinking, thinking, thinking of a hyperanalytical kind, but no understanding of the crucial role of the feeling which molds it into felt-thought and thereby brings about creative discovery. We have a magnificent verbal-symbolic logic, but no logic of the gesture, and that is half of life. We have had millions of hours devoted to training in solving problems by reasoning, but almost none devoted to cultivation of the imagination.'

J. W. Tibble.

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What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Look Out

The International Secretary's Column (15)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Insctitute of Education.

It is evident that the nature of the whole world in which men live and bring up their children in the second half of the twentieth century has been profoundly determined by the revolutions of 1688, 1789 and 1917 and by that vaster revolution still of science and technology, which advances with gathering momentum. Those on the look-out in education must therefore labour to ensure that pupils grow to maturity in as full an appreciation as possible of the global significance of these revolutions.

Because of the immense power wielded by Britain in the nineteenth century and the results of that power which are still working themselves out today in places where it has been accepted and where it is repudiated, world studies must include an attempt to estimate the meaning of those events for ever associated with Oliver Cromwell and Charles I, King and martyr. The political sense of them was the establishment in this island, in the United States and in many other countries of some kind of parliamentary democracy. The economic sense of them was the consolidation of capitalist free enterprise, itself containing the potential for development into totalitarian or liberal systems of industry or commerce, the international ramifications of which were to exceed their national political origins. The spiritual sense of them was the achievement in considerable areas of religious toleration, itself also containing the potential for two alternative developments, one towards indifferentism and the plight of the 'hollow men', the other towards universal charity and the realization of shared human values. The 'workshop of the world' and the 'Empire on which the sun never sets' are labels which have been stuck on the grand climax of that triple phenomenon, the personalization of which was the English Gentleman and the 'decent chap.' Two world wars marked British decline as sovereign agent, leaving unanswered the question of the degree to which her revolutionary legacy still possesses a creative vitality.

A few simple pedagogical conclusions may now perhaps be drawn from the above. First, the curriculum of Primary Schools in every quarter of the globe should include in its stories of great men the careers of Oliver Cromwell and George Washington. Secondly, at the Secondary level, adolescents of all races and creeds should be introduced to the drama of the years 1649 and 1776, the connecting thread between them finely spun and the question raised as to how far the issues there and then debated are relevant to the problems of political, economic and spiritual power in the various societies of our modern world. Thirdly, and for later comparison with the revolutions in France and Russia, those older students likely to occupy positions of responsibility in an evolving world society could be brought to understand the complex dynamics of social change, what it is that constitutes a revolutionary hour and whether it was or is true that the more violence there is in any upheaval the less revolution occurs.

In an essay on Oliver Cromwell in his fine book 'Heaven and Earth' (Cape 1938) John Middleton Murry asked what the secret of that strange transmutation is that changes economic necessity into spiritual compulsion? (Page 125). He says of the Protector that 'he knew the necessity of Order, that only that order can endure which is within the compass of the people's habits.' (Page 136). What relationship then do our N.E.F. members see between economic necessity and spiritual compulsion in the sphere of education? What kind of order is within the compass of children's habits in a progressive school?

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Editor's Letter

Teacher Education is our central theme this month *and next* This is because for various reasons we have had (reluctantly) to postpone till next year our issues on **Language Teaching** and **Jena-Plan** methods, and because we have received several excellent articles on (or around) the theme of **Teacher Education.** As can be seen, the related problems of quality and quantity are the concern of many countries. India this month, Ceylon in our next number — the difficulties in these countries (as in Southern Rhodesia) contrast vividly with those, for example, in America and Great Britain. We have also included this month articles on the Inspectorate, a 'clinical approach to Education', and the 'origins of cruelty', all of interest to students of education.

For future students, a recent Inter-Professional Conference at Keele University which I attended decided to explore further the possibilities of a scheme within which intending teachers and social workers could share a great deal of their training, thus broadening both their syllabus and their outlook.

Elisabeth Rotten, to my great delight, is in London, and I have pleasure in printing below a 'plea' which she hoped I would be able to include. M.M.

A plea for the sake of the children with regard to the world that will be theirs in their future lives

It is well known that the insight of **Dr. Maria Montessori** into the 'Secret of Childhood' and the practical consequences she drew for educating children as whole personalities, living up to full spiritual growth as actively peaceful co-citizens, has given the whole educational world at large.

It is less known that her deep concern during the last decades of her rich life was the problem, how to reconcile this spirit and practice with the sad fact that the adult world which is to be the 'living space' of young people who have responded creatively to such challenges represents — with all too rare but promising exceptions — the exact opposite of what they need and, consciously or subconsciously, expect.

Dr. Montessori's conclusion was that educators who believe in such evolution — inspired by the children's response — and who practice corresponding methods are under a deep conscientious obligation to work at the same time in that sense within their own generation. It would, she urged, be **criminal** to foster the peace-making and co-operative forces in children and **not to support in full responsibility the existing tendencies and movements for creating a physically and psychologically disarmed world,** free from mutual distrust and constant anxiety. Only in such a world — for which small but significant examples and precedents exist — can young people live out constructively what has been called forth in them.

It was this conviction that brought the Dottoressa and the undersigned so deeply together.

She holds a spiritual bequest from Dr. Montessori and herewith suggests, in all humility and fired by her great example

> that individuals, groups, centres, conferences and organizations dedicating their forces to fostering international understanding and children's education for living in a peaceful World Community should consider most earnestly the interrelationship between children's education and the necessity of a fundamentally changed adult world and discuss and seek, personally and jointly, when and wherever they meet, **constructive ways of fulfilling this twofold obligation** — unavoidable in our day — of **replacing a delusory security through mutual threats of annihilation** by one which rests on the creation of ONE WORLD OF MUTUAL HELP, SPIRITUAL COURAGE AND TRUST — the only one worthy of the emulation of MAN.

Elisabeth Rotten,
Saanen, Bern. Oberl.
Dr. phil., Vice-President of Association Montessori International (AMI)

March 1964.

Teachers and Examinations

D. J. Isaac
Principal Lecturer in charge of Division of Educational Method, Brunel College, London.

It is possible to discuss the examinations conducted in educational institutions in isolation from the courses with which they are associated. It is equally possible to discuss the courses without reference to the examinations which accompany them. However, there is little profit in maintaining this false dichotomy if we desire progressive changes in educational processes. Such a lack of harmony seems to exist between the expressed purposes of the course and the implications of the examination that any attempt to see course and examination as inseparable components of a single process unavoidably produces discomfort in teacher and educationist. The 'good' teacher, in stating the purposes of his teaching, expresses his educational ideals. The examinations arise from the demands of parents and prospective employers who, while expressing only vague educational ideals, make very clear demands regarding professional qualifications. The marked contrast between the generalities through which the teacher expresses his ideals and the demands of society are a source of danger to the educational process.

'We like to think that our courses offer more to the student than the opportunity for an examination.' With this plaintive cry, many of us, teachers and educationists, counter what is to us the undue importance attached to examinations. When questioned further we become vague and talk in terms of becoming a well-rounded man, acquiring habits of clear thinking, sceptical thinking, or the ability to think for oneself. We have an extensive repertoire of these hackneyed phrases, and because we dare not give them meaning, we use them thoughtlessly. They become ritual sounds. The techniques with which we hope to achieve our educational ideals are not made explicit but we talk with precision of the techniques necessary to help a student to obtain examination passes.

The clear thinking student examines the situation in which he finds himself and formulates his own problem. He knows that failure in the examination will lead to his rejection, so examination success becomes his major goal, his subject being regarded merely as the vehicle which enables him to confront his examiner. We condone the circumstance and despise him for adapting to it.

Students at American Universities are reported to make considerable efforts to learn as much as possible about their examiners. They feel it necessary to condition their thoughts and judgments in a manner which they assume will be pleasing to them. Is the English educational system free from these attitudes? The sceptics amongst our students can be heard commenting upon the danger of questioning too much the statements of their teachers. Perhaps the diligence necessary in learning for examinations comes more easily if one accepts, humbly and without question, the statements to be reproduced.

When I was a child my teachers confused me. As teachers they tried to stimulate an enthusiastic interest in their subjects but as examiners they set a type of examination which demanded rote learning. The resultant 'swotting' destroyed the very interest they as teachers had struggled so hard to create. I was confused. Drawing the attention of teachers to their apparently anomalous behaviour and its effect on me, resulted in greater confusion. (The ideal pupil reflects his teacher's dichotomy.) Attending a course leading to a diploma in education, I heard teachers discuss the history, philosophy, and the psychology of learning and methods of teaching. They did not discuss examinations. I remained confused. The relation between examination and course was a problem for me.

The policy which appeared to gain greatest support from authority was to the effect that examinations were to be seen as incidental to life in educational institutions, of no great significance in themselves and bereft of major significance in daily classroom activities. The message was clear, and the more remote from the classroom situation the position of authority, the clearer was the message. Greatly reassured in my youthful idealism, I was ready to take up my chosen profession.

The whole of my teaching life has been spent in teaching science in technical institutions. I have little reason to believe that my experiences would have been greatly different had I been employed in other institutions teaching other subjects. The associations I have had with other teachers convince me that

my own experiences have been typical. Taking up duties in my first post I was given a timetable and a syllabus. The timetable was an explicit instruction to be in particular rooms at particular times with particular classes. The syllabus presented the subject matter I was to teach. It was an abbreviated catalogue of the topics to be 'given' to the students taking the particular course. It contained no statement of purpose, nor any indication of how the individual items were to be treated. It was no more than a catalogue. On requesting of authority some statement which would enable me to give it meaning, I was told that education was concerned with the spiritual, and each teacher must confront his problems alone. It was the privilege and duty of the teacher to give his own meaning to his work. In this he was allowed freedom to express his own individuality and realize his ideals. This was academic freedom without which true education was impossible. Suitably inspired, I returned to my syllabus. I had been trusted and would be worthy of that trust.

I had been ill-prepared for the task I set myself. I was a graduate in science, knew much of the educational ideals of great men, and had acquired a diploma in education. Nevertheless, it was not possible for me to make use of the topics listed in my syllabus as a vehicle for the realization of my educational ideals. An experienced colleague helped to resolve my difficulties. Dismissing ideals, he prepared me for action. He pointed out that the students working on my course were to sit an examination based on the syllabus and it was imperative that a large percentage passed. A study of past examination papers associated with the course would enable meaning to be given to the syllabus. Furthermore, I would find the syllabus so large in relation to the time allotted to teaching it that my mode of teaching would be determined not by ideals but by the examination. I found this to be true. Reading examination papers enabled me to give meaning to the syllabus and consequently to act. My actions were thus determined by the examinations.

The feelings of guilt I then experienced sprang from a vague realization that I was perpetuating a particular educational procedure which I had felt to be intrinsically futile since my own student days. These feelings of shame made it difficult to admit to myself the basis of my actions and virtually

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impossible to admit it to others. A sharp contrast developed between my stated educational aims and my actions as a teacher. Of this dichotomy I was initially unaware. In my turn I confused my pupils. Contact over a long period with students and teachers led to an increasing awareness that this dichotomy is general, as are the experiences, emotional and otherwise, from which it stems.

Originating in the pusillanimity and self-deceit of the individual, this dichotomy is reinforced by social pressure. The good teacher, while working on his students to ensure they pass the examination, proclaims his educational piety. He impresses his superiors who, hearing the right sounds, attribute his examination successes to the enlightened, academic atmosphere of the institution. 'Academic freedom' has justified itself.

If we are concerned to realize at least partially the educational ideals we express, we must concern ourselves with this dichotomy; by facing squarely its existence, we may be able to free ourselves from its effects. We must discard the hypocritical attitude which enables us to disregard examinations when we think of the course, and which allows us to attribute importance to them only when we think of testing students. In reality examinations are always important. They are at present the most important feature of life in our educational institutions. Although the importance of examinations is generally seen in relation to the demands of society, their greater significance originates in the fact that examinations provide operational 'feed-back' which indicates action by teachers. Much essential data about the results of a teacher's activities come to him from examination results. Such results help to provide the basis on which his work as a teacher is judged by others.

The examinations we set in science and technology in technical institutions, express an 'ideal' handed down through the centuries. Though no longer generally accepted, it continues to provide the real basis of our work. According to this ideal, the truly educated man is a man of knowledge, seeking knowledge for the sake of knowledge, his purity of purpose unsullied by the needs of action. The better educated the man the more knowledge he has at his command and the purer are his purposes. Such educational accomplishment may be assessed operationally and thus objectively. Moreover, the operations are easily conducted and are economical in the use of time. We set questions designed to test the extent of knowledge possessed by the candidate. We place particular instances in a given formal framework and test for the emergence of the appropriate response. With this view of learning educational achievement can be assessed objectively and economically. The fact that such a means of assessment is effective only when the examinee is deprived of all sources of information and dependent entirely on his memory for data, determines the circumstances in which the examination takes place. With such examinations, however, a high degree of objectivity in assessing is obtained, and a social need is satisfied.

Our courses and examinations ensure that the student acquires much knowledge and retains it over a short period. If this be the main purpose of education the position is entirely satisfactory, but if the acquiring of knowledge is considered to be subsidiary to the intellectual and emotional growth of the student, the position is not satisfactory. The restrictions imposed upon the activities of the students by the present form of examinations inhibits development of the personality. Human beings develop only through their 'own' activities; the more restricted the activities, the less the development of the individual. The less the personality is implicated in the activities the less the growth of the personality.

If, on the other hand, our educational ideal is the preparation of the young for active social and economic responsibilities, many of our courses must be judged grossly inadequate. The student accepts the passive role determined for him by the examination. It enables him to persist in childhood attitudes and he feels secure. The teacher becomes something of a father figure, making judgments on his behalf and accepting responsibility for his education. Thus is the student encouraged to evade his personal responsibilities. The adoption of a passive role by the student buttresses the authority of the teachers and increases his feelings of security; because this mutual relationship satisfies deep psychological needs of student and teacher alike, it is strongly entrenched and has become one of the greatest barriers to change.

Teachers may complain of the examination but they are ever ready to make use of it to excuse their



behaviour. When questioned on how they would use their subject to achieve general education ends they refuse to confront the problem, saying there is no point in considering the matter since the examination limits their action. Students often complain that their teachers evade the questions put to them in class with the excuse that they have no time, that they must complete the syllabus for the examination. Thus the teacher shifts his responsibility and, in doing so, dissipates any guilt feelings that may arise from his activity in the classroom. It is significant that when the teacher is allowed to make up his own syllabus and construct his own examination the syllabus is quite likely to be increased. He may explain this by the need suitably to impress authority but, nevertheless, he has prepared the ground for future evasions.

Meanwhile higher authority, ever faithful to its dichotomy, ignores the interaction between course and examination and, by so doing, can maintain the fiction that the teacher is free. It sonorously declaims on the virtues of academic freedom as the only state from which progressive proposals can emerge. Thus does higher authority also shift its responsibility.

The ease with which teacher and authority alike can evade their responsibilities and remain secure within the present framework robs the educational system of those emotional pressures which could lead to an active process of change. Our current framework is self-perpetuating — as we now teach our students, so will they teach theirs.

Pressure for change must come, therefore, from outside the system. This pressure from society will arise when its dissatisfaction with the products of the process is coupled with the emergence of ideas concerning the form which the change ought to take. Such ideas must be directed at the structure of the examination.

The examination determines the course in its form and content. It determines the way in which the teacher presents his subject. It determines the role

of the student and the all-important student-teacher relation. Only by effecting change in each of these can we change our present educational process.

The present form of the examination isolates the student from all sources of information. Examinees must be permitted access to information. They must be allowed to carry their textbooks and notebooks into the examination room. Those who regard education as the process of storing knowledge will oppose this by asserting that only in his knowledge can an individual be considered an educated person. We must insist that this criterion is inadequate and that, in any case, knowledge memorized for examinations is soon forgotten. It will be maintained that access to books destroys the examination as an assessment process. We must in response, point out that our current forms of examination fail to assess those qualities which the educational system should be able to develop in its students; the capacity to understand the relevance of knowledge to the problems which will confront them in their professional lives; the capacity to analyse and synthesize; the capacity to solve problems and to contribute to society.

If the examinee were allowed access to his books, much of the contents of our present examination papers would lose the significance they now possess. Requests for descriptive accounts of experimental measurements and theories, 'proofs' of formulae and definitions of concepts would disappear from the papers. They would have to be replaced by questions designed to exercise the student's creative imagination, to implicate the student's personality in his work, to develop the abstraction of his thinking and to emphasize the social and economic context in which he will eventually work. When such questions begin to appear in examination papers, the student will be put under pressure to accept greater responsibility and a more active role, the teacher's relationship with the student will take a different form and teaching methods will change.

The examination paper should be planned in at least three parts, the student being required to obtain a pass in each. It must be necessarily accepted that the student should acquire proficiency in the manipulation of formulae and the use of data in this context. The closed problems appearing in our present examination papers are adequate to ensure this: one part of the proposed paper would be made up of such problems.

The second part of the paper should be made up of problems lacking the given formal framework associated with the closed problems referred to above. Since these do originate in educational institutions, practising scientists and engineers must be invited to co-operate in the examining process by providing the raw data of the real situations with which they are so familiar.

The third part should consist of questions requiring the student to give meaning to some selected concepts and generalizations in terms of their potential usefulness to him, their function in relation to professional work, the type of problems which led to their emergence and the limitations to their use.

Such adaptation to the structure of the present form of examinations would start the process of releasing teachers from the necessity to sacrifice their educational ideal in order to meet the demands of a too narrowly conceived process of assessment; it would heal the false dichotomy which is currently depriving the educational process of so much of its potential value.

*Authority in Education**

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Wordsworth spoke of 'Blind Authority beating with his rod the child that might have led him,' and the word 'authority' has quite enough variety of meaning to make it a dangerous one to use in argument. When we talk about The Port of London Authority, most of us experience no emotional reactions, but the mention of the Electricity Authority last winter with its constant electricity cuts, set up violent reverberations in every heart. When we say of someone: 'He is the world's greatest authority on ceramics,' we do so with a note in our voice of awe, or at least respect — unless of course we happen to be the world's greatest authority ourselves — but

* An address given to a Conference of the English Section of the New Education Fellowship in the summer of 1963, at Bedford, England.

when we say to an official: 'By what authority are you telling me to do this?', it is resentment and outraged independence which determine our tone, while many of us would use the word 'authoritarian' as a missile pure and simple. Very crudely, perhaps, we could say that we use the word in a favourable sense when the authority is ourselves or when we can identify ourselves with, or at least look neutrally at, the person or body exercising it, and in a pejorative one when we feel our legitimate desires to be thwarted by that person or body. Unless we are very much on our guard, we tend to approve its active and disapprove its passive voice.

I shall use the word here in various senses which I hope will be clear from the context or, if it is not, which I shall explain. I shall try to avoid the old trick of shifting the meaning in mid-argument in order to prove a point, but I should like at the outset to refer to a meaning which I shall have in mind throughout and which I hope to show is relevant in our present context. The word 'authority' derives from **auctoritas** and thus from **auctor** which means author and creator. It will be my thesis that, if authority has any place anywhere in the educational system, it will be to the extent that the derivation of the word still infuses its meaning.

The society in which we live and, so far as I know, all societies, are based to a large extent on authority. For the greater part of our time we are doing things in which either we or somebody else, or both, are exercising authority in the sense of power to control others. The authority may be readily accepted or exercised in a mild and courteous fashion but it is there. Whether we are earning our living, driving a car, riding in a train, shopping, sitting in a theatre or working in the garden, authority is there, limiting our own freedom and protecting it from abuse of freedom by others. So indispensable to the continued existence of society is authority in this sense that it is generally accepted, often hardly detected as being there, and much of it rarely challenged. Its indispensability, however, has always tended to be abused by those who wield it, and much of human history has consisted of attempts to find a satisfactory answer to the question **Quis custodiet custodes ipsos?**, a question to which there can obviously never be any final answer. The need for authority has been questioned philosophically by many but no society has in fact been able to dispense with it and the many attempts to do so have resulted only in the transference of authority from one person or body or class to another, sometimes with good results and sometimes creating new problems and rivalries.

In our present society there is a general tendency to question and to defy the established forms of authority. I do not know enough history to be able to say whether the degree of this is greater than at any earlier period but the fact of universal literacy and its consequences certainly means that the questioning is articulate, widespread and infectious. Any claims to authority based on seniority, class or religion are immediately challenged and the authority of employers and trade unions is frequently questioned or defied. There is, however, little sign that the total sum of authority has diminished. On the contrary, it has probably greatly increased. Some of this increase is attributable simply to the growing complexity and incomprehensibility of twentieth century society, which has called into existence an enormous network of state and private officialdom to serve the needs of its members but in so doing has increased the sum and incidence of authority to which they are subject. But, in addition to this comparatively overt increase, there is an immense concealed increase which is hard to estimate or even define exactly. Modern industry and commerce are faced with huge capital costs and, to survive, must sell most of their commodities in very large quantities. They are obliged to limit the choice available to customers and to make the customers like what is offered to them. The entertainment industry is under comparable pressures and in total this vast commercial complex wields immense power in telling people in more or less oblique ways what they are to like, whom they are to admire and even what words they are to use.

It is sometimes argued that this pressure is much better than the old pressure of economic circumstances. The nineteenth century farm labourer was limited in his choice by the fact that his circumstances rarely allowed him to choose. He was obliged to take what he could get, whereas his great-grandson, however much he is commercially brainwashed, at least does have some degree of choice and is well enough off to exercise it. All this is true but there is one respect in which the old man was better off than the new. He knew pretty well what he was fighting — the low wages, the cold and

hunger, the harsh landlord, were identifiable enemies. The new man may not recognize the enemies as enemies at all. Some of them look like friends, talk like friends, even believe that they are friends, so that he is either lulled and desensitized or, more hopefully, obscurely dissatisfied with his life without at first being able to put his finger on what is dissatisfying, but later perhaps developing an increasingly critical attitude. The evidence quoted by J. A. C. Brown in his recent **Techniques of Persuasion** seems to point to this second, more hopeful, alternative.

I shall revert to this question of concealed authority later, in the context of education to which we must now turn. The structure of education, whether looked at administratively, or in the strict sense educationally, is basically authoritarian. Until comparatively recently this was scarcely questioned. Power was vested in the Head Teacher and his staff, so far as the day-to-day running of schools was concerned, and in the Director of Education and his staff and in the Governors or Managers in matters of day-to-day administration. The Head Teachers of Elementary schools prior to 1944 often had no say in the appointment of staff. The door would open to admit a young man who would introduce himself to the Head as the new teacher of Standard 4 sent there by the L.E.A.[1] But equally the children had no say in the running of their school, either in its discipline, its social life or its curriculum. Inevitably, bald statements of that kind are a bit misleading. Authorities varied in their practices and individuals varied even more, but the general assumptions were, I think, those indicated by what I have just said.

By contrast the central authority, the Board of Education with H.M. Inspectorate, was, in certain respects, remarkably non-authoritarian. Its regulations were certainly a good deal more tightly drawn than they are now. It laid down, for instance, the sizes of rooms and the staffing ratios and intervened at several points with which it is no longer concerned. But it had withdrawn for many years from any control of curriculum or syllabus and the powers of the Inspectorate, which had once been formidable, had been reduced to very little indeed, though its influence remained fairly strong.

The challenge to authoritarianism began in the schools themselves. The writings of Rousseau, Froebel, Pestalozzi and especially, perhaps, Dewey, had all undermined the authoritarian position, and by 1930 there were in existence a number of independent schools dedicated, in various degrees, to a freer and more democratic way of living and learning. At the same time there were a good many maintained infants' schools which were moving in the same direction. The number of independent schools, broadly speaking, of this kind, has now increased. The maintained infants' and junior schools now show the influence of democratic ideas much more clearly, though of course in varying intensity, and the general climate is now strikingly different from what it was twenty years ago. All this has taken place by an evolutionary process, without any central declaration of policy either for or against, simply because an increasing number of teachers were convinced by what they heard, saw, and themselves experienced, that this was the right way to go. The Inspectorate, partly through its pastoral work and partly through the Ministry's short courses, was a factor in this process, but by no means the only one; and in any case if its members were on the side of reform, they were so for exactly the same reason as the teachers, that is because of personal conviction and not because of any instruction that they should be.

It will be interesting at this stage to consider what was and is the theoretical basis behind this movement, and we may begin by looking at the words of one of its most distinguished proponents, who occupies a pretty extreme position — A. S. Neill. He writes: ' We set out to make a school in which we should allow children to be themselves. In order to do this, we had to renounce all discipline, all direction, all suggestion, all moral training, all religious instruction. We have been called brave but it did not require courage. All it required was what we had — a complete belief in the child as a good, not an evil being. For almost forty years this belief in the goodness of the child has never wavered; it rather has become a final faith.' This is a remarkable and impressive statement from a man who has had such experience of children as Neill, but two things must be said about it. First, it would certainly not command the unqualified support of a great many teachers who anyhow regard themselves as being in the progressive movement. That is to say it is a manifesto, not a concordat. Secondly, it is a statement obscure at its most crucial point: '. . . a good and not an evil being.' The wording suggests that most other people have hitherto

regarded children as evil beings, which is certainly not true, but the real difficulty is what Neill means by 'good'. He does not, I am sure, follow the earlier writings of the analytical philosophers and equate 'good' with 'what I personally approve of.' He does not, I feel equally sure, mean 'incapable of behaviour which is not good, whatever good means.' He does not mean, presumably, 'doing the will of God.' What then does he mean? Would it perhaps be that goodness is an inborn, universal quality which, if appealed to in the right way, will tend to lead to good behaviour? But that is perilously near tautology — good=good.

Perhaps it would be fair to Neill to say that he believes that, just as animals are innocent, so are human beings and that evil behaviour is the consequence of evil communications and not of any inborn and ineradicable fault. This is a hypothesis or, as Neill says, 'an article of faith'. I do not myself find it very convincing though I can go some of the way with Neill in the conclusions he draws from it. I think that the orthodox Christian view is at least as easy to accept, namely that human beings are equally capable of goodness and of evil and that they will choose or wish to choose the former to the extent that they can respond to the redeeming power of love. I have tried not to raise difficult doctrinal issues in this definition in order to find the greatest possible area of consent. The face of anarchy is very alluring to believers and unbelievers alike. Writers so different as St. Paul and Karl Marx spoke of it, or something like it, as being the climax state of the ideal society, but both of them actually brought into being societies that were strongly hierarchical and authoritarian.

To go back for a moment to the quotation from Neill. He says that, in order to allow children to be themselves, it is necessary to cut out all discipline, all direction, all suggestion, all moral training, all religious instruction. With great respect to Neill, this strikes me as mere posturing. Everyone is subject to influences from many quarters. Even if a school does literally do what Neill says, the children will receive suggestion, moral training, and even religious instruction if they read, listen or look at anything worth their consideration. They will be disciplined by their studies if they tackle them seriously, and by their games if they play them seriously. At every step in their lives they will receive direction and suggestion from their environment, whatever it is like, and I find it difficult to accept the view that matters will be improved if the school does nothing or that the children will grow up to be themselves if all influences to which they are to be subject are outside the control of the school.

Nevertheless, though I think Neill is guilty of confused thinking, I have seen his school and I find myself, both as a teacher, a parent and a Christian, much more in sympathy with him than what I have just said might suggest. As Blake remarked: 'The path of excess leads to the Palace of Wisdom.' I have dwelt at some length on Neill's views because they raise clearly and acutely the question, 'on what theoretical basis is the present evolutionary trend founded?' It is at least possible that, in the not very distant future, there might be a swing back in society in general towards authoritarianism and, if that happens, education will not remain immune. We shall be better equipped to defend our practices if we know and can defend what they are based on.

Would you, I wonder, agree on the whole with the following as a general statement of what we should like to find in our schools? The children should feel secure and trustful of all the adults in the place. Each child should feel that he matters and that every other child matters and that the adults matter. The children should be given as much responsibility as they can bear for choosing what to do and how and when to do it, and as much help as they need to do it well. No knowledge should be withheld from them that they can make good use of and none given to them which is either demonstrably untrue or harmful. Their feelings, their desires, their views and their products should always be respected but they must learn that, because one feels, desires, thinks or makes something, it is not therefore excellent.

Perhaps some of you have some reservations or additions to make to that, but I hope that it would command general assent in such a company as this. If so, you would agree that there are a good many points at which authority in some guise must intervene. If children are to realize and accept that every child and adult matters equally, they must be helped to understand and remove the obstacles to this. If they are to be given as much responsibility as they can bear, someone besides themselves will have to exercise judgment in the matter. If they

need help, someone must judge how much and just what they do need. If they are to acquire knowledge and exercise discrimination, some of that knowledge must be chosen by and come from the teacher, and some of the canons of discrimination be learned from him. If their feelings are to be touched, they must be shared with the teacher who at that point takes on a very heavy responsibility himself. I cannot get authority out of the picture. And I must add that, having seen some schools which have tried to do so, I have found little evidence of success. Where there has been success — and I can think of only one instance — it has been because of the immense authority of a great personality which transcends theories and methods, and that brings me back to **auctoritas.**

To say that all good teaching is creative is to use an expression that has a rather suspect sound. It is an inspiring noise, but does it mean anything? As a matter of fact it will, I think, stand up to the most rigorous examination. The good teacher is creative because he enables his pupils to enjoy first-hand experiences, he stimulates them to thought and feeling, enlarges their vision and helps them to become independent of him. All those are creative acts. They make something new. In the course of doing this, he exercises authority in the **auctoritas** sense and if he uses admonition, suggestion, discipline, rewards, even punishments, which are anathema to Neill, they will be fruitful because they are part of a creative process. Bad teaching is not creative. It is coercive and calls only for obedience. It hands out second-hand experience. It shuts doors and windows and narrows down possibilities. In such a process, admonition, discipline, rewards and punishments cannot be fruitful and I should agree with Neill in condemning them.

I must take this part of the argument one stage further. The teacher/pupil relationship of **auctoritas** is one best signalized by another Latin word: **caritas,** in Greek **agape,** translated as **charity** in the First Epistle to the Corinthians. The thirteenth chapter of that epistle remains, I think, the best account of the ideal human relationship outside that of passionate love **eros.** Both kinds of love redeem or can redeem. Redeem means 'to buy back'. The good teacher, the good authority, is constantly spending himself in order that his pupil may live. That is not a theological speculation: it is a plain statement of the facts of the case. And the debt is always being repaid, as every good teacher knows, so that the creative energy need never be exhausted.

I ought perhaps to refer briefly to group work as a possible way of eliminating authority from the school scene. I have no first-hand experience of this and know of it only through the writings of Mrs. Herbert of Manchester, and of Elizabeth Richardson of Bristol in recent numbers of **The New Era.** Group work, in this sense, is characterized by a person in authority in a situation in which he is expected to act authoritatively, refusing deliberately to do so and forcing the group who expect him to act authoritatively to stand on their own feet and discover thereby their own attitude to group relationship. This is a device which has for long been used spasmodically and incidentally by teachers, but the extended and systematic use of it in group work is something new, and is clearly of great and serious interest to all educationists.

I want to make three very tentative observations about it. First, in all the reports I have seen, the groups concerned have been small — between 6 and 12 — and comparatively adult. How far the method is applicable or adaptable to large groups of children is, I think, simply not known. Secondly, though all good education is concerned with relationships and self-discovery, it is also concerned with knowledge and learning and, in some subjects at any rate, there is an articulation which demands an expert and, I should have thought, essentially authoritarian attitude on the part of the teacher unless an immense amount of time is available, and perhaps even then. Thirdly, the decision to treat a group in this particular way involves a high degree of responsibility and is itself an exercise of authority. You cannot make the decision unless you are in a position to make it. Having said this, I hope that experiment in this sort of approach will go on and I suspect that in another twenty years the difficulties will look less formidable than they do to-day though I should be surprised if they turn out to be wholly illusory.

I was asked to speak of authority in education from the point of view of an Inspector. I have conceived the most important part of that brief to be concerned with authority inside the school, as between teacher and pupil, but I must also say something of the Inspector's place in the scheme as I see it. The general public undoubtedly think of inspectors as

the very embodiment of authority, using the word in a pejorative sense: 'The very word is like a knell.' The right of inspectors to visit any school without being invited, to see anything in the school that they please, to comment on what they see, to take over a class whenever they wish and to write a report which is seen by the Managers and Governors — all these seem to add up to a figure of authority **par excellence.** It has been argued quite convincingly that such a structure of authority is bound to destroy good relationships and that it is humiliating to the teacher by its very existence, no matter how liberally it is interpreted by the Inspector.

I want to examine this situation, partly as a sample of that part of the administrative structure that I happen to know best, but also as a general question of great interest and importance. We need not, I think, spend much time on most of the rights of Inspectors that I have just mentioned. If inspection is admissible at all, they are inevitable consequentials. The writing of a report is perhaps an exception to this but inspection itself, report or no report, is held to be objectionable. No other profession, it is said (inaccurately), has to submit to inspection: inspection is a survival of an out-of-date authoritarian attitude and an affront to the status and dignity of teachers: it involves the intervention of higher authority at precisely the point at which the teacher should be most free — the classroom, the point of contact between him and his pupil.

The arguments in favour of inspection are well known: the guarantee to the parent who, in fact though not in theory, very seldom has any choice of school, the guarantee to the taxpayer, the guarantee to the teacher that his work is not exclusive under the control of his employer, the professional assistance to the teacher, and so on. These arguments are all of course open to dispute, but I do not want to spend time on them here but rather to consider whether this particular exercise of authority can be reconciled with a democratic outlook, whether there is any place for it in what I have called 'the movement'.

We may begin by reminding ourselves that modern inspection by the State is a mere vestige of what it once was. H.M. Inspectors, unlike their nineteenth

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century predecessors and unlike the inspectors of, I rather think, every other country in the world, have no say in the appointment, salary, promotion or dismissal of teachers and they have no power to prescribe or to proscribe what is studied, the methods used or the books involved in this. Not only is this literally true, but it is also true in the sense that, if the advice given by inspectors is ignored, there is no sanction by which pressure can be brought to bear, except the official report, and that is not really a very powerful sanction or one that is often used in that way. If the writer of such a report is guilty of inaccuracy or misrepresentation, he will very soon hear about it and, if the complaint is upheld, the report will have to be altered or withdrawn. This is a very rare event indeed and, when it happens, the Inspector concerned is not crowned with glory. The more critical the report, the more absolutely certain of his facts must the writer be. The report cannot be altered at the Ministry and if it is issued at all — and in practically every case it is issued — it must go to the school as well as to the managers. The safeguards against injustice are very solid.

But that does not dispose of the argument against reports, or indeed against inspection. Opponents will reply: 'This is simply sugaring the pill; this is our old friend-enemy "concealed authority". We agree that the powers of inspectors are very limited; we agree that there are built-in safeguards; we agree that most inspectors are kind, considerate, courteous people who know their job, but the fact that they are there at all is the real trouble.' This, if firmly held does seem to close the argument, but most of those who argue in this way are prepared to accept a compromise. They say that if inspectors could be called Advisers and reports were abolished, then the undoubted usefulness and helpfulness of H.M. Inspectorate would be preserved and the objection to its existence reduced to a minimum or even, perhaps, disposed of altogether. I don't think we need bother much about the name. **Advideo** means 'I look at': **Inspicio** means 'look into' — there's not much in the etymology, and I wonder whether teachers might not prefer someone who looks in at a school to see what's going on to someone whose declared function is to flood them with advice. The former suggests, to me anyhow, something much more democratic than the latter. No, the real stumbling-block is the report, despite all its safeguards.

The report is nominally to the Minister, but in fact all that happens to a report on an individual school when it reaches the Ministry is the process of issue. No one on the administrative side has much interest or concern in it, save very exceptionally. It is of course seen by the Chief and Staff Inspectors concerned, but the people who really study it are the L.E.A.,[1] the Managers and the people at the school itself. Without holding that the present pattern of reporting is necessarily the best, I must say that I do not see how some kind of reporting can be avoided. The Minister is legally responsible for the education of the country and he must receive accurate information and advice on which to found his policy if he is going to carry out his obligations. It is obviously much better that this advice should be written down in a formal report which the victims can read, than that it should be secret. I think it follows that there must be a special independent body for collecting the information and tendering the advice and that if H.M. Inspectorate and their reports were abolished, something very similar, though without the long traditions of the Service, would soon come into existence. The frequency as well as the nature of reports has altered in the past thirty years and will, I am sure, go on altering, but reporting of some kind will, I am quite convinced, continue. There will be undoubtedly a great development of reporting on particular aspects of education and on general developments, and this may be accompanied by a diminution or even cessation of reporting on individual schools. That is something that is not yet known.

We seem, then, to have arrived at this conclusion, or at any rate I have, that in the teacher/pupil relationship and in the Ministry/teacher relationship, authority is indispensable and the important thing is to make it productive. How can this be done? First of all, the constitution of authority must be carefully framed with built-in safeguards against abuse. It must be looked at critically and with constantly renewed vigilance and never be allowed to flourish for its own sake. It must be constantly pruned at any point where it has become superfluous or over-powerful. Secondly, the structure and functioning of authority must be apparent to, and understood by, all those who are under it. If this is not done, a great danger arises. Where those under authority do not understand it, they mistrust it and try to evade it. This induces an increasingly authoritarian attitude in authority itself and leads

either to an entrenchment on authority's side or to a violent breaking of its power and, with its power, of whatever usefulness and productiveness it once had. This public-relations aspect of the matter is of capital importance, not only among teachers as regards inspectors and the Ministry and Local Education Authorities, but among children as regards teachers. Nevertheless in the former, as in the latter, the most important thing of all is the attitude of the people in authority. A constitution may control abuse and create favourable conditions for the growth of creative attitudes, but it cannot itself create. Public relations may assist the growth of understanding but they cannot alter what is there to be understood. What, if anything, can be done to assist authority to be true to **auctoritas** and infused by **caritas**?

Here we move into the realm of religion and only in that realm, very broadly defined, can any solution be found. I do not intend to discuss the problem in terms of religious faith as commonly understood (though it is only in that narrower context that I myself can see the whole answer) but in the broader sense of the word 'religion' defined simply as 'Whatever binds men together in common loyalty', or 'whatever they recognize as being greater than themselves,' something may, I think, be usefully said.

Her Majesty's Inspectorate was founded in 1839 and has, for as long as I have known it. had a very strong corporate sense, an internal loyalty involving jealousy for the reputation of the Service, coupled with a great tolerance of, and even liking for, personal eccentricity in its members, and an external loyalty to the schools, to the teachers and to the children, a conviction that nothing but the best is good enough for them, that they demand the utmost devotion and the highest possible standards of skill, knowledge, consideration, courtesy and understanding in those whose duty it is to inspect them. None of us, of course, succeeds in always living up to these loyalties, but they are the foundations of every Inspector's training and you would not find a single Inspector, I venture to say, who would deny that these are the loyalties by which he tries to work. A tradition of that sort in a body of fewer than 500 men and women, all of them chosen because they gave promise of being able to live up to it, is of great strength and is far and away the best guarantee of **auctoritas** and **caritas** that exists. Tradition may ossify and become restrictive, but the life and work of inspectors are themselves pretty good safeguards against this happening and I am bold enough to say that the tradition of the Inspectorate is a stronger guarantee of freedom for the teachers than any change of name, constitution or practice could ever be. But the circumstances are admittedly specially favourable.

Can we find similar guarantees for the freedom of the children in the much larger teaching profession as a whole? Does it, or can it, hold internal and external loyalties of comparable strength and quality to those of the Inspectorate? I hope that no teacher present will misunderstand me when I say that the sheer size alone of the profession makes the formation of identical loyalties impossible and that a body of that magnitude cannot be as selective or as close-knit as one of 475. But if the loyalties are not identical, they are comparable. If they are not so universal, they are nevertheless the rule and not the exception. The external loyalty — in this case the loyalty to the children — is the foundation of the attitude of countless thousands of teachers. The internal loyalty has perforce been centred largely on pay and conditions of service, but by no means exclusively, and something which has always been there is growing rapidly, a jealous regard for the good name and good quality of the profession itself. That is the greatest hope for both freedom and individual responsibility — one is meaningless without the other. It is that sort of tradition that must be cherished if all authority is to be creative and all relationships characterized by **caritas**.

I must now draw together the threads of this discourse. The authority of parliament, of the Ministry, of the Local Education Authority, of the teacher, has a proper and, as I think, an essential place in the educational scheme. To judge whether that authority is being used, not only in a benevolent but also a beneficent way, we must first of all be sure that we look at the whole context and not only at one part of it. That is, we must see whether it is properly distributed among the four partners and whether the final recipient — the children — benefit from this distribution. Since all authority is liable to be abused, we must next look at the safeguards at each point against abuse, again with the final recipient in mind. We must then see whether those under authority understand it so that it never appears to them to be blind or inaccessible or

incomprehensible. Finally, we must look at the way in which it is exercised, whether it is creative or restrictive, whether it encourages growth or prevents it, whether it liberates or enchains — whether, in short, it is true to its own origin.

Since I have used etymology to focus my argument, I may perhaps conclude with one more reference to it. Modern analytical linguistics has shown that the belief that in all words there resides some essential real meaning, is unfounded. The meaning of a word is what those who use it choose to give to it. But some analytical linguists tend, I think, to underrate the extent to which original or former meanings may linger on as undertones which vibrate in the mind. I make, therefore, no excuse for referring to the word 'education'. It is still constantly repeated that the word derives from **educere** — to lead out or to draw out. It may be connected with it but if it did so derive the word would be 'eduction' and you and I would be 'educers' on the analogy of 'seduction' and 'seducers'. In fact it derives from **educare,** a rare and rather mysterious verb which means 'to cause a seed to grow'. These two derivations, the right one and the wrong one, provide us with convenient shorthand outlines, so to speak, of the wrong and the right kinds of authority. Whenever we detect in ourselves or in others the authority of leadership, we ought to regard it as a danger signal. The authority of the gardener is the true image.

1 Local Education Authority.

*A Clinical Approach to Education**

Robert W. Shields
Public Health Department, London County Council, and University of London Institute of Education

You may well ask what psychotherapist can possibly have to say to teachers. I know little of the conditions under which you teach, and even if I were familiar with them I would not be so presumptuous as to try to tell you how to do your job. Equally well I do not want to encourage the teacher to think of the child in his class as a patient, nor cast himself in the role of a therapist.

*Reprinted from **New Horizons** No. 30 (New Series) 1963 (the Journal of the Australian Federal Council of the N.E.F.) with the kind permission of the Editor.

However, there are points of comparison between the therapist's role and that of the teacher. Dr. D. W. Winnicott for instance has written 'educational diagnosis'[1] and has suggested that teachers might do more to apply their special skills in very particular ways when dealing with the individual child.

The first task facing any clinical consultant is that of attempting to make a diagnosis; to arrive at an opinion concerning the nature of the illness of the patient. He does not merely apply all the skills and knowledge he possesses in wholesale fashion to every patient he sees. He first tries to get an accurate picture of the special predicament of the individual in front of him, and then gauges his treatment to the particular case.

I want to suggest that it is possible for the teacher, at times at least, to work in a similar way. Like the clinician it should be possible for the teacher to start with the individual child he sees in front of him and try first to get this child and his special needs into perspective and then relate the various skills he possesses to that child.

My point is that among your class of thirty children there are many who can accept what you have to give them very much as you choose to give it. But there are certain children who, for one reason or another, lack this facility, and you will waste much effort and patience until you have made some kind of diagnosis of their specific predicaments. The ordinary child who comes from a good and secure home, who has parents who love him, and whom he knows love him, will find no great difficulty in learning and responding healthily to the school environment. In almost every class, however, there will be a few youngsters for whom this just is not true. Unless something quite specific is done for these children they are likely to use the school as a place in which to become more disturbed emotionally.

Thus, although I would not say that it is the school that creates a maladjusted child, it is possible that by insensitive handling the school may exacerbate the problem of the child who already has a matrix for maladjustment.

There is great danger in assuming that what we happen to see is all there is to be seen. Part of the responsibility of the professional man or woman is

to develop a sensitivity about factors and forces in life which are not obvious to the casual observer. For the teacher it is no longer enough that he observe that one child learns well and another fails to do so. It is imperative that the teacher enquire into the reasons **why** the second child cannot learn or cannot react in the normal way to a familiar situation. There is need for an educational diagnostic attack, for localized application of specialized knowledge.

A beginning has been made. For instance, teachers these days talk about 'readiness for learning'. This phrase condenses into itself a revolution in the philosophy of education. Thirty years ago it was assumed that the child must be ready to learn what, and when, the teacher was ready to teach. The phrase 'readiness for learning' however, implies exactly the opposite — that the teacher must wait until the child has reached a stage when he is ready to learn some new subject or process.

The shift that has taken place is from the world in which a teacher merely taught to a world in which the teacher waits, watches and may delay the application of his skills until such time as the child is emotionally and intellectually fitted for a new move forward.

So long as it was thought that all educational progress depended upon skill in imparting knowledge it was taken for granted that the sooner a child was made to get down to a subject, the greater would be his achievement. In fact, careful research does not bear this out. There is much evidence, for instance, to show that the child who is not taught formal arithmetic until he is nine, will, by the time he is eleven, be doing better at the subject than the child who was set on to formal learning at six or seven. The child who starts to learn his arithmetical tables and other formal work after the age of nine is also much less likely to get anxious about mathematics generally or develop a 'block' in number work.

In Scandinavia at the moment experiments are going on in 'school readiness.' The theory is that some children fail to make a good adjustment in school because they are compelled to start attending school before they are emotionally fitted for it. It may be that they are too dependent still upon their mothers, or a possessive and faintly paranoid family background may make a child feel that the school is a menacing organization aimed against the solidarity of the family. The experiment is being tried, therefore, of giving the head teachers of primary schools the authority to refuse to accept a child until he is satisfied that the home has properly prepared the child for this step. The headmaster can consider, before accepting the child to his school, whether or not this particular child would do better to wait a term or two before being thrust into the school community.

I am not necessarily commending this idea to you, for it raises problems of considerable complexity. I mention it because it is one way in which some members of the teaching profession are trying to apply themselves to the idea of educational diagnosis and to use their skill accurately in relationship to each child.

Another area in which the educationist has very largely accepted the clinical approach is in the use that is made of Intelligence Tests. Some teachers are still sceptical about I.Q. tests. They say, 'You tell me that this boy has an I.Q. of 95. Last time he was tested the psychologist made it out to be 110. One of you must be wrong. One cannot rely on an inaccurate science of this kind.' I want to make it clear that what the educational psychologist is measuring is not some mystical thing called an 'absolute intelligence'. What he is estimating is the amount of intelligence that a child has *available* for use at the time of the test. The availability of intelligence and mental energy depends in no small measure on emotional factors.

A grammar-school girl whose I.Q. had been estimated at 133 when she was eleven years of age, was re-tested at fourteen and scored only 104. This was not explained until it was discovered that she had sat the second test only a few days after her mother had been killed in a road-accident, then grief prevented her from using her intelligence fully in the testing situation.

So there are two distinct ways in which the teacher can use the I.Q. test results. In the first place it gives a broad basis for guidance to the child and parents. It is possible, with the help of the test, to gear the curriculum to the child's real ability. It is of great help to the teacher who finds himself trying to deal with the anxieties created in a child who has a

relatively low intelligence but parents with high ambitions.

Secondly, where a child of undoubted intelligence makes a poor score in an I.Q. test the sensitive teacher will want to know what kind of emotional stresses lie at the back of this poor performance. In this way the school will be alerted and may find it necessary to pay serious attention to whatever emotional problem is causing the child anxiety and distress.

The I.Q. test may not be a marvellous instrument, but it is certainly a useful instrument, though I think there is a lot yet to be done in learnng how to use it to full advantage.

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Richard Courtney

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Teachers can accept that there are basic differences in intelligence and make full allowance for this. What, I think, they are still reluctant to accept is that in behaviour and in emotional response there are great variations also; that there are children who just cannot be 'good' in the accepted sense; who cannot settle down in the classroom because unconscious anxiety will not let them relax; and children who are so withdrawn into a mental world of their own that they cannot respond to the teaching situation in the way that others do.

For these children the wholesale application of conventional education techniques and conventional disciplinary methods are useless, or worse than useless. They can be actually damaging to the child's development and emotional health. This child is not just a problem to you as his teacher. He is a problem to the rest of the class. More important still, he is a great problem to himself.

Now here again I think that a great deal more can be done by a closer association between teachers and clinicians. You see, the child who has a good home will use his parents to test out his anxieties and deal with his day-to-day cares and worries. The child who has a less secure and satisfactory home is likely to use you and the classroom situation in which to deal with his innermost difficulties, perhaps in the hope that you will be able to complement what is lacking in the home environment. You will even get the child who, in a moment of tenderness or of rage, will actually call you 'Mum' or 'Dad'. Of course, you don't mention this to your colleagues for fear that they would put an uncharitable interpretation on it. But it does happen. I suspect that most primary school teachers have noticed that there are certain children in every class who *have* to have a specially intimate relationship with their teacher and whose reactions to the teaching situation depend not upon what the teacher is or does, but upon the child's predicament in his own home.

Once teachers have had their attention drawn to this kind of child and have enquired into the unconscious forces that may lie behind his behaviour, they want to know what they can do, in the teaching situation, to help the child towards health and educational achievement.

Of course with the very seriously disturbed child the

teacher has no option but to recommend psychiatric treatment, and the child will, in all probability, be removed from the classroom. But the sensitive teacher can do a great deal with the less seriously disturbed youngster and it may be that what the teacher does is sufficient to ensure that the child need not receive clinical treatment at all.

The teacher with a problem-child in his class will, increasingly I think, feel the need to enquire into the child's total setting and make some effort to appreciate the kind of external and internal difficulties with which the youngster is trying to contend. This is a more positive approach than that of merely saying, 'This boy is a nuisance in my class; I must find some technique by which I can reduce his nuisance value so that I can teach in peace.'

The really sensitive teacher will want to know as much as possible about the child's home. What are his parents like? Is it a quarrelsome home? Are the parents separated? Do they genuinely love this child? What kinds of worries and burdens are being placed on his shoulders? Is the mother ill? Or a very depressed person? Naturally the teacher cannot ask the child for this kind of information, because his sense of loyalty to his home would prevent him from telling her anything worthwhile. But teachers do have oblique ways of gleaning the kind of information that is valuable — from what the child writes in his compositions; from hints he lets drop in unguarded moments, especially when he is feeling depressed or defeated; from personal interviews with the parents themselves.

Many times in my own clinical work I have remarked on the large number of cases in which it was a far-seeing and sympathetic teacher who first spotted that a child was in need of special understanding and handling, and had drawn the attention of the parents themselves to the predicament of their child.

To-day's teacher is aware that with some of the children in his care he cannot assume that the child has full conscious control over his behaviour, his attitudes to others, and the learning situation itself. There are unconscious forces which militate against the child, and these the teacher wants to know more about. He wants to know which child can be appealed to to 'pull his socks up' and which child, metaphorically-speaking, has no socks to pull up or, if he has them, is quite unable to apply his energies to pulling them up.

There are situations in life over which the individual may have absolutely no conscious control whatever Napoleon, for example, was not very frightened of going into battle. Guns didn't hold any great terror for him. But cats did! History would have been very different if he had liked cats and hated guns. He said himself, 'I would rather face a battery of guns than find myself in a room with a kitten.'

In school children, too, fears and anxieties in vast variety affect behaviour and attitudes. These forces can get directly in the way of learning. They get in the way of learning chiefly by drawing off the child's mental and nervous energy. If a youngster is trying all the time to deal with a conscious or an unconscious fearful fantasy — as, for instance, the school phobic is doing — he cannot be expected to concentrate or do his best. He may not even be able to stay in the school. I can illustrate this from the case of an adult patient. He is a man of thirty who works in an office with ten other men. For eight years he has sat by the window, with traffic tearing up and down ten yards from him — a constant cacophony of horns and engines and people's voices. He is a very disturbed man, and going to the office at all is a nightmare for him. He is convinced that all the others are his enemies, determined to do him some mischief before the day is out. He comes to see me direct from the office and his shirt is soaked in sweat — the whole day has been such an anxiety for him. But he is getting a little better and has actually been able, for a few weeks at a time, to feel relatively at ease while at work. A few weeks back he said to me, 'A remarkable thing happened to me to-day. For the first time ever I heard the traffic outside my window!'

Now here is a man who has worked for eight years by a window, often open on to one of the noisiest streets, yet his mind has been so constantly occupied with anxious fantasies about his colleagues that he hasn't had any energy available even to notice the noises that were coming into his ears! The whole of his mind has been taken up with his concentration on what is going on in the room, and what he imagines is going on in other people's minds.

With the child in the classroom this kind of mechanism may be just as real. Every child has his own unconscious, his own fears, his own day-dreams and anxious fantasies. The healthier he is the less likely are these things to draw off his energy; the more disturbed he is the more difficulty he will have in applying himself to the formal kind of work you want from him.

What I am really appealing for is for teachers to examine their craft in the light of the exceptional child, to develop an educational diagnostic technique, so that they can apply their skill specifically and accurately to the needs and abilities of the individual child.

1 **The Child and the Outside World,** Tavistock, 1958.

The Unchanging Heritage

Muriel Wasi
Officer on Special Duty, National Council of Educational Research and Training, New Delhi.

Some months ago I wrote the following: 'Why are these Universities (Oxford and Cambridge) remembered by Indians twenty years later so well, so deeply, with a sense not of gratitude only, but of reverence, and why is it that long, long after, an Indian University to which we went is forgotten? The answer is, I think, that Oxford and Cambridge gave and give, what our Indian Universities do not yet give after a hundred years — not merely a habit of mind, of study, an art of presentation, or showmanship but a code of thinking and living . . . The two old British Universities had the capacity to confer this code on those who drank deeply of their waters. The code became so intrinsic a part of us that we did not stop to think that it was foreign, remote or acquired. It is the attitude of mind and spirit with which one rises each morning, lives and works each day and goes to sleep each night. There is no timetable for its operation; no Sabbath for its periodic display. It is hidden in the innermost recesses of the lives of those who used well their years at the old Universities . . . Not till the Universities of India have won a comparable hold over the minds and imaginations of students, not till they have become an intrinsic part of the breathing, living, unconscious part of every man and woman of India, will they have served the Indian nation as well as those distant foreign Universities of Oxford and Cambridge.'

The New Era has asked me to suggest ways in which the Indian Universities could also become an intrinsic part of, and a vital force in the lives of the people of India.

It has been a truism for at least sixty years in Indian educational history, and for much longer in the educational histories of other full-fledged nations of the world, that a national system of education must be rooted in the soil of the nation that accepts and embraces it. One does not question such a platitude except to question the more fundamental axiom that underlies it, that any system of rational education, and particularly a system of higher education, is indissolubly bound up at all times with the concept of nationality.

There was no time in the history of the Indian people (except possibly during the last years of the struggle for independence) when we were more aware of nationality, or the need to forge in fact the nationality that has been forged in theory, than we are today. Nevertheless, I am not at all sure that the best thing to offer Indian students at Indian Universities today is a system of education that springs normally and naturally out of India's educational past.

Two new ideas in education may be, and constantly are at conflict both in the minds of men and in the field of education where ideas are translated into facts. One of these is the idea already stated, that an educational structure and system of thinking must grow out of the soil of a particular country and the thinking of its people. The other is the concept of up-to-dateness that is not the same thing as modernity but is related to the need to be relevant to the year we live in.

New nations are bound to feel the need to underline national distinctiveness. On the other hand, new nations are also those which are most up against the problem of bringing their educational systems up-to-date. Today, nothing can divide an educational idea in one part of the world from that idea in another part of the world. I can think of no educational idea that is relevant for the Arctic Circle which is not relevant for the tropics; none

that is relevant to the most progressive countries of the world which is not relevant, in some measure, to the developing countries of the world; none that is relevant to the countries with achievement in Science, which is not relevant to the so-called groping, backward, newly-freed nations of Africa and Asia. An educational idea is a goal rather than a landmark. It is something towards which mankind always moves, sometimes deliberately, systematically, knowing the pace at which it can travel; more often, fumblingly, seeking to move towards what may merely be a luring light behind a persistently dark cloud.

All Universities are meant, in the first instance, to make students think. They are not intended to accumulate information in order to develop scholars before thinkers, unless scholarship implies the quality of thinking first and accumulating information next, or doing both simultaneously. But, and it is essential to stress this for Indian Universities, the thinking element is always the dominant element at University level. Associated with the business of independent critical thinking, is the need to evolve moral-cum-intellectual value.

This is not a recent, topical or periodic need. It is the eternal need of man since the need to think was realized. The whole business of morality that underlies scholarship is so inextricably bound up with it, that when one says that a University is intended primarily to cultivate the art of thinking, one implies that the University is responsible for cultivating the art of *true* thinking.

True thinking implies the twin values of deep truth and deep seriousness. These twin values do not exclude laughter. Quite the contrary: they imply laughter, they are surrounded by laughter and impregnated by it. But unless a student, having lived his three years at a University, emerges with the twin qualities of truthfulness and seriousness, he has missed his rightful heritage from a University. Today, this is more than ever necessary in India, which has always been serious, which has sometimes been scholarly, but which has not always insisted on the translation of that unswerving truthfulness and seriousness from learning to living. The only way to integrate the University with life is to insist that these values will pass spontaneously, persistently, naturally and, if necessary, imperceptibly from the

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University classroom into the common man's home.

There is nothing new in this theory: it is as old as Socrates. But the need to stress it arises in the developing countries and particularly India, because they are obsessed by the need to raise standards of living, and there is a concomitant superstition that if there is a conflict between a standard of living (which is economic) and the business of scholarship (which is moral) it may be necessary to put scholarship into temporary cold storage in order to raise the standard of living.

Was there ever such a travesty of the meaning of Science? For science, that means knowledge, implies truth, and no rise in a standard of living which is based upon technology, which in turn is based upon science, can flourish by discarding the moral basis of science. This is what Indian Universities have to teach. But in order to do it, our Universities have to maintain the highest standards in teaching. Despite the fact that the most recent emphasis in Indian University life is on research, and not teaching, it seems to me vital to see the cart in this drama as Research, the horse as Teaching. How do we get and maintain the standard of teaching and moral values we have asked for?

The obsessive problem of Indian Universities, as of all educational institutions in India today, is numbers. The largest, Calcutta University, has over 120,000 students. One of the good Central Universities, Delhi, has already 20,000 students and this is on the increase. Aligarh, also a Central University, is still comparatively small with 5,000 students, but many of the 55 Universities that exist, and even the younger ones, have an enrolment of over 15,000 students. Under these circumstances, teacher-student relationship becomes a problem.

I am not concerned, for the moment, to consider the political implications of turning away numbers, though there are such implications, and a democracy has willy-nilly to consider what it will do with the large numbers of young men and women whom it turns away from its Universities. My concern is to see how to maintain teaching standards, and there are only two ways to do this in India today: either to reduce the number of students who come up to our Universities (55 of them already) *or* to increase the number of teachers engaged in university and college teaching. There is no third alternative. It is conceivable, of course, that one might increase both students and teachers proportionately, but at University level, even more than at secondary level, there is an optimum teacher-pupil ratio that it is suicidal to ignore. Unless this ratio is more or less maintained, so that teacher-pupil intellectual contact remains, there is no way to ingrain into students those deep moral values that it is one task of a University to propagate and perpetuate.

It could be argued that unless the teacher has the time and the equipment for research, he cannot maintain his standards *qua* teacher, and there is some force in this. Indeed, it bears out the argument that a teacher must have only a teachable number of students to deal with, if he is to be free to maintain his excellence in knowledge and the power to communicate, if he is to write the standard educational works and the research papers that will testify to his vitality and make him a focus of new thinking on a variety of old subjects.

Strictly, there should be no conflict between Research and Teaching. They should live and flourish together. But if the teacher feels that he is denied opportunities for research, he will be a frustrated teacher. The teachers of India at post-secondary level, though they have comparatively (for India) reasonable grades under the enhanced University Grants Commission salary scales, are in Affiliated Colleges apt to regard themselves as second-grade citizens in the world of higher education. But the point is not predominantly or exclusively economic.

Even supposing teachers at all levels of higher education obtained the grades of pay that they required, this would not ensure the maintenance of values that should pass automatically into Indian life, in the University and in public office, and which did pass from the old English Universities to the small number of Indian students who were so fortunate as to be up at them twenty to twenty-five years ago. For ultimately the men who embody these values must themselves be intellectual 'aristocrats' at a fairly early stage of their life if they are to be foci of intellectual influence at the University. This is not doctrinaire idealism: it is hard reality. More and more of those who have been without economic competence and the leisure that economic competence confers, are going up to Universities to man them at various levels of the

educational hierarchy. These are not necessarily inferior men, but they are men who have not been able to spread their elbows in the formative years. They are increasingly men who will have to develop the qualities of truth-seeking and seriousness after they have reached a University. This is not easy, unless they have lived in the tutelage of a man who is or was an intellectual aristocrat.

The evolution of an intellectual aristocracy is made easier with wealth, but it is not ruled out when this wealth no longer exists. Indeed, the story of educational dedication through the years is a story of devotion to duty under stress and in poverty. There are still in India resplendent examples in schools and colleges in which this influence is strong, in institutions run by Christian Missions or by the Ramakrishna Mission, where men and women teach for love of teaching, and are not tempted away by employment more lucrative or sensational. That educational dedication of this kind appears to be on the wane is testimony to the teachers' growing demand for a 'place in the bazaar' as it is testimony to the acceptance by Indian society of the idea that it is unnatural to ask dedication of the profession least honoured in the country. There is an awareness of how much the teacher has suffered, as also of how much requires to be done to reinstate him in the hearts and minds of men; but till he compels this respect by qualities, mental, moral and spiritual, that will not be denied, the future for him and for his students will be cloudy, and he will live his life without the triumph of knowing that what he gave has become part of an unchanging heritage.

*Thoughts on the Origins of Cruelty**

H. E. W. Hardenberg

As you can understand, I have given myself a vast subject with which to deal, one that includes considering aggression and sexuality; and you will not I am sure expect me to be able to cover, let alone solve, the many problems encountered here. The most I can do is to look at the subject from the point of view of a practising psycho-analyst, and to hope that through discussion later we may be able to learn something more about the complexities involved.

*Lecture given to the St. Marylebone Jewish Society, August 1963.

Deliberate cruelty, including torture, is such a disturbing phenomenon that it is often talked away or else condemned in extremely strong terms. Such strong terms, in fact, that it is clear that those who are condemning would like to inflict cruel punishments themselves on those who are cruel!

Examples of this 'talking away' or denying cruelty are shown in attitudes both towards primitive people and towards children's behaviour. Primitive people's rites and behaviour, when appearing cruel, would be explained away: 'they did not know what they were doing' — 'it was part of their misguided beliefs and rituals' — and so forth. In other words, it is implied that if they were educated to European standards and had Christian beliefs, all would be well and their distasteful behaviour would disappear! This, despite the facts of European history, was a nineteenth century attitude. Ignorance or bad example were then held to explain children's cruel behaviour: myths of the 'noble savage' or the 'innocent child' helped to deny the existence in them of personal human cruelty.

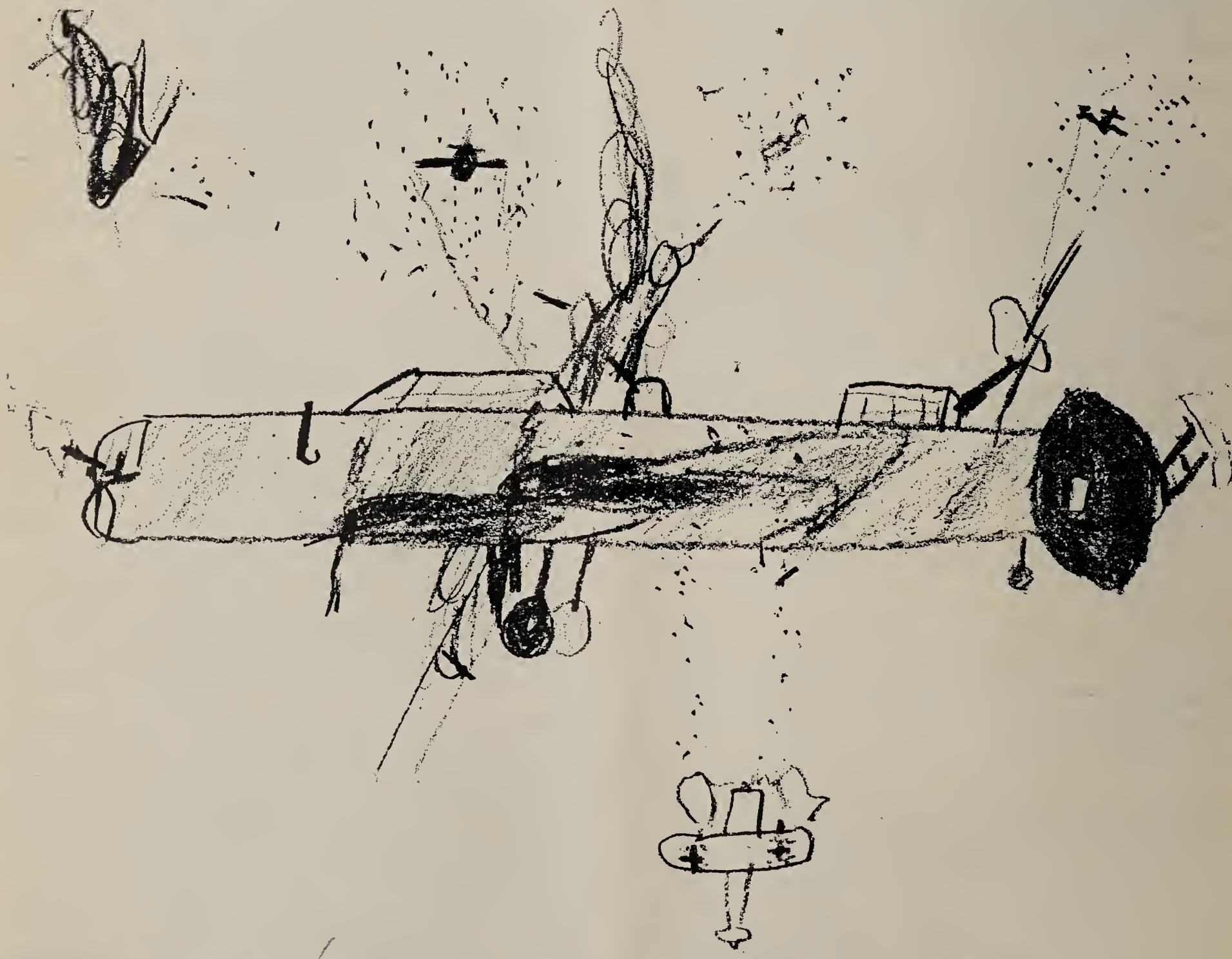
Examples of extreme action against cruelty are many. There is the individual, who, seeing a man whipping his horse, wants to whip the man. There is the court's decision (in England) to hang a man for murder, or until recently to order flogging for certain crimes. Throughout history there have been protests and reactions against cruelty and torture, and I think at present there is a great deal of concern and of wanting to understand. Hence presumably the selection of the topic for this talk. Reasons for this are varied. The relatively detached nineteenth century European view that knowledge and religious belief would lead to peaceful living collapsed after the first World War, and especially after the Hitler regime and the activities of the S.S. And if anyone has tried to 'explain away' this latter as a brief, psychotic phase due to Hitler's own madness, subsequent happenings — for example, the Mau Mau in Kenya with its suppression, the cruelties between the F.L.N. and O.A.S. in Algeria, to mention only two — will cause such 'explanations' also to collapse. Therefore, we have to admit the universal and persisent character of cruelty.

Another factor has been the discoveries of Freud and later psychoanalysts. I am not only thinking here of study of the instincts — the great drives and urges of individuals — or even of the emergence in clinical work of fantasies and dreams which show clearly the personal nature of cruelty, nor of the researches into early childhood. I am thinking of the approach to such problems as cruelty. The psychoanalyst wondered not only whence cruelty came, but also why we were not all cruel all the time. In other words, both man's resistance to cruelty and his kindness may throw more light on the problem. The other psycho-analytic contributions which seem to be relevant were the discoveries, i) that the origins and nature of cruelty were complex and often unconscious, having both sexual and aggressive instinctual drives behind them, and ii) that the nature of the relationships which bring about cruelty are often subtle, with satisfaction and remorse occurring in both parties. I think too that a greater knowledge of 'identification', which is in part an unconscious process, has helped us to understand the spread of cruelty.

Let me talk now about children's cruelty and consider in what ways it is similar to and in what ways different from that of the adult.

First, there has been an interesting change in the view of psychologists. Sully, who wrote at the turn of the century, doubted whether much of apparent cruelty by children was real. I quote:

'I think, then, that we may give the little child the benefit of the doubt, and not assign his rough handling of sentient things to a wish to inflict pain, or even to an indifference to pain of which he is clearly aware. Wanton activity, the curiosity of the experimenter, and delight in



LANCASTER UNDER ATTACK
This is a war scene showing a Lancaster attacking, and under attack. A very aggressive drawing done by an outwardly timid, asthmatic boy of almost 9.

showing one's power and producing an effect, seem sufficient to explain most of the alleged brutality of the first years.

We have now looked at one of the dark sides of the child and have found that though it is unpleasant it is not so hideous as it has been painted. Children are no doubt apt to be passionate, ferocious in their anger, and sadly wanting in consideration for others; yet it is consolatory to reflect that their selfishness and cruelty are a long way removed from a deliberate and calculating egoism.'

And if one turns to that great pioneer of child psychology, Cyril Burt, one can read in **The Young Delinquent,** (the date is 1925) the following:

'Now a tiny child can no more frame a conscious notion of the pain he is inflicting than could a boa-constrictor or a bear. The perception that the act is inherently cruel is confined to the older and more intelligent onlooker. To the human eye, the kitten playing with a captured mouse seems animated by ruthless cruelty; but the kitten itself can neither recognise nor relish the throes of its tortured captive. It is getting pleasure out of the normal exercise of a natural kittenish instinct, and nothing more. What it enjoys is its own activity, not the suffering of the other creature; a jigging cotton-reel would serve as well. So with the infant persecutor who loves to pull the puppy's tail, or pluck the wings from butterflies and moths. What looks like heartless spite is no more than a form of playful hunting or aggression, or the practising of a new-found domination over other animals or other children. Of what he is really about he himself has no clear notion. At most he reaps some dim gratification from the violent and extraordinary effects which his behaviour is able to evoke. It is, therefore, of the utmost importance, in dealing with the seeming brutality of the smaller child, to avoid reading into his mental processes an insight that exists solely in our own. What is cruel is his act, not his intention.'

Nevertheless Burt goes on to speak of a gruesome tendency which may emerge, a tendency to find joy in the anguish of another. He lists tortures among schoolboys, and talks of their relationship to some 'perverse and private sexual lust', but goes on to say that with children who have not reached sexual maturity, the chief emotion is undoubtedly one of self-assertion — a craving to feel or express power.

Since then a great deal of clinical experience has been gained through young children having treatment by psycho-analysts or at child guidance clinics. (It is to be remembered that both child guidance clinics and child analysis are a relatively recent development. Contrary to some popular misconceptions, psycho-analysts only started analytical treatment of young children in the late twenties and early thirties, and it is really only since the last war that more intensive study has been undertaken. Two pioneers in this have been Melanie Klein and Donald Winnicott, of whose views I will have something to say later.) Before looking at these studies, however, you may wonder what kind of children are involved and whether it is fair to draw conclusions about normal children from such clinical work. I would say from my own experience that apart from a minority of severely ill patients, they are ordinary children who have been referred because of unhappiness and anxiety over 'broken homes', or because of some other environmental stress or what we call trauma. Such children, though basically normal, do as a result of experiences develop anxieties, fears, inhibitions and so forth. Using discretion, therefore, one *can* draw some conclusions about such young children, conclusions which can be confirmed as more observation work with children who are well is undertaken.

First, there is no doubt of their strong aggressive drives, often vividly shown in their spontaneous drawings: I have one or two examples which illustrate this. Secondly, the aggression extends to all kinds of *cruelties and tortures* — again I have some examples of this. The same kind of evidence comes from children in analysis, who in play or drawings reveal the striking and intentional wishes of cruelty towards those who at other times they dearly love. Clearly Cyril Burt under-estimated the intentional nature of young children's cruelty, though rightly pointing out how cruel acts may be unintentional also. He was of course writing in 1925, before much of the present evidence had emerged.

Nevertheless, the young child's wish to hurt, harm or kill *is* different, one feels, from that of the adult. The child is thinking largely on a magical basis (see Piaget's work). The cut-up man can be reassembled — the killed mother in imagination can be restored in the same way. (I can remember having to bury a dead canary to which a girl of four had had a great attachment. Some weeks later she asked whether it would be all right to dig it up again as it would now be alive.) The adult, on the other hand, has the capacity to know the nature of his acts and the actual destruction and harm that results from them. I am not wishing to suggest that adults are themselves entirely free from magical thinking, only that they have the capacity for objective thought, to a greater or lesser extent.

In the study of young children, the boundaries between the so-called aggressive and sexual urges become merged. The young child is active and curious — which makes it want to get at things and to get inside things in a fierce aggressive and also loving way. The two-year-old will, for example, on finding a new baby on the way, hit at his mother's bulging form, or when the baby has arrived may strive to hit the baby.

You will notice I have said often 'the young child' because one does not need the evidence of child psychiatry to know how aggressive older children — schoolboys — can be. The 'gangs' of the eight and nine year old, the various 'tortures' at school — 'snake-bites', 'horse bites', etc. — children's love of the **Chamber of Horrors** and of tales of mediaeval tortures and dungeons, horror films and comics — all these are known to anyone with experience of children.

To return to Melanie Klein's work, which was carried out in analyses of young children: she found they had fantasies of great interest, fantasies which revealed not only ideas of cruel attacks upon the bodies of parents, but also loving wishes to make good the attacks (reparation). These findings have been confirmed by other workers in this field, though the reconstruction Melanie Klein made of the child's emotional development remains to be validated.

Both Melanie Klein and Winnicott as well as others have been struck by the fusion of early drives, and Winnicott in particular has seen aggression as originally motility inherent in the growing foetus and infant. (He is thinking here of the kicking movements of the foetus in the womb, and later the baby's active movements — kicking, stretching and turning.) And it is very early 'aggression' (so-called) that he thinks of as the precursor of ordinary aggression and love. Here I would like to say something of the way in which I am using the word 'aggression', because in analytical language it represents a concept that is different from the everyday use of the word. Those of you who read



DEATH OF THE COWBOY
This drawing was done by an extremely anxious, depressed and insecure boy of 11.

Anthony Storr's recent article in **New Society** will be familiar with what I mean. Everyday associations with the word 'aggression' are usually negative — 'aggressor nations', 'weapons of aggression' and so on, but I am using the word to describe the main drives making a person able to survive, seek a mate, or become an active member of a community. 'Natural' ambition, initiative and energy come into this concept, psychiatrists would be concerned about a person who was apparently without aggression. The question for us is whether aggression is used constructively or destructively.

To return to the work on the psychology of children, and the early appearance of strong aggressive drives (which are behind the child's loving and hating feelings), it has been found that there comes a time when the child first looks on his mother as a whole person. (Before this it would seem that he probably had ideas of her in parts or bits.) At about the same time the child seems to learn about his attacking wishes towards the whole person who is caring for him, and to feel concern about these. It is here that a feeling of guilt appears to begin. The child is apprehensive of the damage he might do, as well as about the revenge he might bring upon himself. This development has value in that from its crude beginnings — as it were 'an eye for an eye' — grows a capacity to identify with someone outside the self and to feel pity. That is, having successfully got through this phase, the growing individual is beginning to develop feelings of non-possessive love and of kindness. At the same time he still retains his strong urges to succeed and to control, to conquer his environment — and he will also have strong sexual drives leading to the wish to subject another to his will. All these drives can turn into cruelty which will conflict with his kind, loving wishes: all the time there will be an unconscious pull to obtain satisfaction for these drives.

This brings me back to the beginning of my talk when I spoke of the disturbing effects of cruelty. I think we can now begin to see why this is so and to realize some of the complexities in any attempt to reduce it. The drives leading to both cruelty and kindness are strong and deep-rooted. Different ways — often unconscious — are used to try to evade these opposing urges. One such way is **denial** of one of the drives; this process is mostly unconscious: for example a foxhunter may use simple denial — 'the fox enjoys it'. On the other hand, a stern magistrate may act or speak as though he had no element of kindness in him. Again, during the last war, talk of 'target areas' enabled pilots to deny that their bombs might, in fact, be aimed at people. A monstrous example, as we all know, was the huge scale persecution of the Jews by the Nazis: by giving these the status of 'subhuman' beings the Nazis were able to consider their cruelty justified; at the same time they created the 'superman' in the person of the Aryan. This last example shows most clearly the practical results of denial — namely the false idealization and denigration of the self and others. Another way is an attempt — again unconscious — to **control** the anxiety over the conflict of drives by not allowing disturbing feelings (which may have to do with cruelty or compassion) to enter consciousness. Such heroic attempts may lead otherwise kind persons to do unexpectedly cruel acts, as in the case of a very conscientious man I know. He was teaching a class of boys, and was really afraid that he would be unable to keep order: in his attempt to control his feelings of panic he found himself hitting out at a boy who made some small interruption.

It would seem that the more one is able to recognize the extent of one's cruelty (or kindness and compassion) the less the methods of control and denial need to be brought into operation. Here you will understand I have in mind the largely *unconscious* ways of control and denial: I am not suggesting that all conscious control should be abandoned!

I realize I have not touched on many relevant questions, such as whether particular nations are more cruel than others, or one age is more cruel than another. I think that when such questions are asked, one needs not only psycho-analytical, but much more sociological and historical, knowledge than I have. I have confined myself here to my clinical experience of individuals, in the hope that I may have thrown some light on one of the disturbing phenomena of our world.

Correspondence

The New Era and the English Section: New Education Fellowship

March 1964.

Dear Dr. Myers,

This letter is prompted by a chance meeting between my wife and a member of the E.N.E.F. Committee which has provoked me to put down on paper thoughts about the E.N.E.F. which have been in my mind for some time.

We are in a period of tremendous educational and social change in which new ideas, new experiments, and new practices are springing up in every field. One can see the influence of the earlier progressive pioneers of former generations in much that is happening, but these days, alas, the voice of the E.N.E.F. which should be leading the way is too still and too small. Its pamphlets (one on comprehensive schools 10 or 15 years ago and another on junior science more recently) are woefully limited in number; and personally I am bound to say I find much of the material in the New Era has far too little connection with reality.

What can be done?

I am going to suggest a programme for the E.N.E.F. which might put progressive thought in the place where it belongs — in the forefront of educational progress.

I would like to see a lot of short and lively contributions to the New Era on subjects which are both of topical and of permanent interest; (and I do not see why these should not have as much international interest as the New Era normally aims to have — I write from an English standpoint, but most of my suggestions could well be of interest to others, and non-English views on some of them would be of great interest to us English). When a subject has been thoroughly aired, I would like the Council to consider the preparation of a pamphlet on that subject, which should summarize the issues involved and present a progressive viewpoint. (Personally I found the booklet on Comprehensive Schools of tremendous value). Could not the E.N.E.F. set itself an objective of two series of such pamphlets — to be revised from time to time? One series on general educational topics and one on teaching methods in different subjects at different levels? In making this suggestion I am very conscious of the great value of that first-class series of 'Reports' produced by the Mathematical Association which have done an enormous lot to improve the teaching of Mathematics. What I have in mind for the E.N.E.F., however, are 10-20 page booklets — at least for the general topics — rather than anything like the thorough and comprehensive Reports of the Mathematical Association (the Subject series could perhaps be on a larger scale).

Here is my list of topics: (in no particular order)

1. **Teaching methods in Secondary Schools.** Have Secondary Schools anything to learn from the new methods being developed in Primary Schools?

2. **Sixth-form organization.** Is it worth decapitating a school for the sake of the facilities of a 'sixth-form college'?

3. **Organization of Secondary Education** (Comprehensives, Leicestershire, etc.) A mass of experience has now been gained. To what extent have hopes been fulfilled and fears proved groundless? Are some Local Education Authorities adopting comprehensive schemes without the necessary careful preparation and thought?

4. **The Certificate of Secondary Education.** Is it 'the opportunity of the century' or 'just another examination'?

5. **The Curriculum Study Group.** This has been bitterly attacked as a threat to the right of Local Education Authorities (traditionally delegated, in the main, to schools) to control their curricula. Is it? Should this tradition be regarded as sacrosanct anyway?

6. **Organizers.** Is the effect of Local Education Authority Organizers to lower the status and initiative of teachers, by 'telling them what to do'?

7. **School Uniforms.** 'Esprit de corps' versus 'drab uniformity' — are there some 'happy mediums'?

8. **Coeducation.** A reappraisal? Do the arguments applicable to the Boarding Progressive Schools also apply to Day Schools?

9. **The New Morality.** Will somebody please tell me what it is?

10. **The Public Schools.** They were anathema to the old progressives — symbolized by 'God, Greek, and Cricket'. But they've changed a lot since last century — more music, drama and so on. What is the present position?

11. **The New Mathematics.** Miss Biggs and Mrs. Williams (and, I expect, others) are leaving a trail of enthusiasm behind them as they go round the country giving courses, but some teachers are afraid to take the plunge. Why not a 'column' in which teachers (both old hands and those who are feeling their way) can describe their successes and failures, their difficulties and how they've overcome them — or haven't! Such a sharing of experiences could make a real and immediate contribution to progress.

12. (**Or should I say 11-plus?**) Further suggestions from other readers when this lot has been done to death.

Yours etc., Bernard Wates.

Footnote:

Mr. J. B. Annand, Secretary of the E.N.E.F. writes:

The letter from Mr. Wates is a very welcome response to the appeal made to E.N.E.F. members in the Annual Report. Other creative responses would be equally encouraging, especially as the E.N.E.F. Council is at present working on a reformulation of aims, and on a programme for the next few years.

Projected publications include a pamphlet on Moral Education, and two sequels to **Approaches to Science in the Primary School.** The M.S. of the first of these sequels, for teachers of children from 3 to 8 years old, is ready; the second, for teachers of children of 8 to 12 years old, is expected soon.

March 1964.

Office of
The High Commissioner for S. Rhodesia,
Rhodesia House, Strand,
London W.C.2.

Dear Editor,

In your volume No. 45, Edition No. 1 for January 1964 of your Journal, you published an article by Mr. Dangarembga headed 'Teaching Problems in African Schools in Southern Rhodesia.'

From this heading, one would naturally expect to read about teaching problems, but instead the writer has chosen to portray at length the social and economic problems of Southern Rhodesia. Perhaps this reference to such problems would have sufficed if enough had been discussed on their bearing on the practical teaching problems rather than this racially biassed exposition of educational, social and economic problems in general.

A mention is made of 'two distinct educational systems, one catering for African and the other for European children.' This may or may not be desirable socially depending on individual taste. There are people on both sides of the colour line who are strongly opposed to integrated schools for racial and cultural reasons. The African fears to lose his culture in the process, while, on the other hand, a European parent fears the inevitable lowering of standards which would result from an influx of African children into the present European schools, where the ratio by the 1961 statistics would be 10 to 1.

Integrated schools especially on the lower primary level would at this stage produce more complicated teaching problems rather than lessen them. To teach under one roof children from two different social and cultural backgrounds, speaking different lanugages, would retard rather than engender educational progress at the Primary Stage.

Mr. Dangarembga mentions that 'on the other hand European education is so racially exclusive that no single African teacher has ever been appointed to teach in a European school.' It is difficult to see how this statement can be posed as a teaching problem. However, the few properly qualified African teachers who would qualify to teach in European schools feel it their duty to go back to their less fortunate brothers in African schools where more than 50% of the teaching staff is still unqualified. (Incidentally, there are three African lecturers at the Rhodesia University College where two-thirds of the students are white.) On the other hand, African Secondary Schools and Training Colleges will need European teachers for the forseeable future.

The disparity between state grants expended on African and European education in Southern Rhodesia in 1961 as quoted does not seem to take account of the fact that whereas European education was financed by the Federal Government, African education was, under the Southern Rhodesia territorial Government, less able financially to compete with the Federal Government in this field. The same picture is true of the two northern territories of Northern Rhodesia and Nyasaland then under the Colonial Office. They spent far less on African education per capita than what the Federal Government spent on Education.

Mr. Dangarembga must be aware that in 1948 there were only 200,000 children in schools; in 1962 this figure had reached 600,000. He must also be aware that expenditure on African education in 1948 was £433,150; in 1962/63 it had increased to £5,155,000 out of a total budget of £25,160,000. The attached copy of a statistical table contained in the Final Report of the Conference of African States on the Development of Education in Africa at Addis Ababa, 15th-25th May, 1961, (Unesco Report Ed/181) shows how very well African primary education in Southern Rhodesia compares with the other countries in that continent.

Uniform scheme books, text books and Teachers' Guide Notes, of which the writer is critical have been designed for the lower primary schools, where the bulk of the teaching staff is unqualified and where those who are regarded as qualified have only done Standard VI plus a two-year elementary teacher training course. Anyone who is acquainted with the problem will agree that this is a necessary interim measure before sufficiently qualified teachers are found or trained to take up these schools. It should be noted, however, that departmental set Schemes of Work are not introduced in the Upper Primary and Secondary Schools, where the bulk of teachers have higher academic and professional training and are able to plan their own Schemes of Work best suited to the children they teach.

The low standard school buildings which the writer refers to are in the process of being replaced by standardized school buildings designed by the Ministry of Education. This process has been going on since 1956. No new school buildings which do not meet the specifications of the Ministry of Education may be used as a school. No school may be opened unless it has adequate desks and benches or chairs of a reasonable standard.

It should also be pointed out, however, that the majority of African children in the rural areas use a chair or a bench for the first time when they go to school. About 90% of them will be barefoot. In most rural areas the school building is the best building in the locality.

Regarding the criticism that Africans pay school fees but that education for Europeans is free, your attention is drawn to the fact that from the present school term (January 1964) parents of all races in Southern Rhodesia will pay school fees as follows:

Secondary —
Europeans £8 per term.
Asians and Coloureds £5 per term.
Africans £3 per term.

Primary —
Europeans £3 per term.
Asians and Coloured £2 per term.
Africans — a sliding scale from 19s. to 29s. depending on the standard in which the child is being taught.

The fees take in the cost of text books, but not the General Purpose Fund, which a primary school averages at £2 10s. 0d.

Regarding Mr. Dangarembga's suggestion in his final paragraph, I would add that this is a vast economic and cultural problem which cannot be solved merely by transferring the Mission-run schools to the State.

Yours faithfully,

W. R. Ferris,
Chief Information Officer.

Mr. Dangarembga comments: Mr. Ferris has offered explanations for the existence of problems, but not disproved any of Mr. Dangarembga's facts; assumed a non-existent mutual inter-racial understanding in S. Rhodesia and ignored the consequent absence (other than at church level) of any organized discussions on the possibility of integrated education. Mr. Dangarembga mentions an integrated private school in Hatfield (S.R.) — St. Martin's — which does work smoothly: the difficulties Mr. Ferris mentions exist there, but are not insuperable.

Mr. Dangarembga quotes Deary's statement that 'Education costs per pupil continue to be poles apart (Europeans £96 p.a. and Africans £9 p.a. approximately).' With the introduction of school fees Deary points out that the European pays less than 3% out of an average annual income of £1,200 while an African wage-earner, with a larger family, pays 12% out of an average annual income of £101, and adds: 'It is much easier to find £35 out of an income of £1,200 than it is to find £12 out of an income of £101.'

African families in rural areas, desperately poor as Mr. Ferris described, have nevertheless to find the money for school fees, books and stationery, and in addition, put up school buildings and contribute towards the cost of

furniture and equipment. If their children are to be educated, they must pay. 'It is a sign of a sick society that the poorest should pay more, proportionately, than the richest' for the education it so badly needs.

Finally — Mr. Dangarembga points out that he did not advocate the handing over of education in rural areas from missionaries to the Government. 'The state can supervise the rural schools without taking over responsibility for their management. In the present state of instability and uncertainty such a handover would be disastrous.'

Ed.

Worcester.
April.

Dear Editor,

As usual I find your magazine unbearable to read. At first sight it went flying across the room. Look, that discussion between yourself and Michael Chance! Both of you seem to share the assumption that if one establishes some knowledge about the human situation this provision can at the worst be useless, and if used at all cannot but be helpful, constructive, etc.

It isn't so! Knowledge is itself neutral: it can just as easily be used badly as well. Along comes Freud and gives a method of increasing humanity's knowledge of itself. He had the intention of using this knowledge to free people from irrational behaviour. But already most of the *use* of this knowledge is in developing mechanisms of making people more irrationally conformist. You just *mustn't* adopt the posture of disembodied intellect, thinking thereby that you're being 'mature', 'impersonal', whatever, and that somehow this kind of discussion is a positive act. There's an example of this in your discussion: you make this kind of social information available, and if it gets in the wrong hands it can actually be used as a rationalization for keeping hierarchical structures as they are.

To me, the whole of your discussion is, in its own terms, an example of flight mechanism, an operation that harms nobody, and does nothing, whereas it ought to be an act of aggression, since the world that you, and Michael Chance, and myself actually live in is one that is almost unbearably in need of anti-hierarchical and anti-conformist aggression. Dammit, this kind of 'rational' discussion can actually *lessen* the tension that might have issued in courageous acts.

I admit, it's depressing to realize how much of the human behaviour one sees around one is mechanical monkey tricks, and how most people seem to *like* being monkeys. All the same, when it comes to humans, there *is* an alternative to the sterile triangle of flight, aggression and submission. 'If I have washed your feet, you in your turn wash one another's feet.' I don't care to, or maybe cannot, put it in intellectual terms. And certainly what that man was doing has so been fouled up by the sick idea of *goodness* that I can't even bear to mention his name.

Yours etc.

Michael Shayer.

Reviews

Choosing Toys for Children

Sten Hegeler
Tavistock Publications 1963. 127 pp. 12s. 6d.

The problem of choosing toys for children is one that many adults have to face and this book by Dr. Sten Hegeler is intended to give help and guidance on the selection of safe, well constructed toys, appropriate for children from infancy to twelve years. There is a valuable introduction on the place of play in the life of the child (by Miss D. E. M. Gardner) and the author follows this by a brief history of toys and games.

The growth of a child's capacity to play in relation to his age is briefly outlined and such topics as assessing toys, mechanical toys, toys for sick children, etc., are discussed. The book ends with lists of toys arranged according to age and price. The advice given in the book is sensible and useful, though at times, perhaps, a little superficial and unimaginative; it is however a book mainly for parents needing practical advice and therefore its approach is bound to be a fairly general one. There were times when I thought that the information provided was too vague to be really helpful particularly in the use of clay and finger paint. I should also have liked the addresses of the recommended firms and a bibliography. In spite of these omissions, however, this is a comprehensive and informative book.

Joan Cass.

Programed Instruction Today and Tomorrow

Wilbur Schramm
New York, The Fund for the Advancement of Education, 1962. 74 pp.

The past five years have witnessed in the United States a phenomenal growth of interest in a new educational development — programed instruction. Programed instruction is, in essence, a form of instruction in which a prepared program, sometimes housed in a 'teaching machine', takes the place of a teacher in guiding the student through the learning process. Extreme views have characterized the public debate over the value of programed instruction. Some enthusiastic proponents have claimed that the new method would provide a ready solution to virtually all educational problems. Opponents have frequently viewed it as threatening totally to 'automate' instruction and deprive the schools of that humane element in education that derives only from personal exchange between pupil and teacher. Unfortunately, amidst the excitement and controversy, rhetoric has often taken the place of reason; and despite all the publicity, it has been difficult for non-specialists interested in learning about the true possibilities for programed instruction to find adequate information.

It was in this atmosphere of much discussion and little real knowledge that The Fund for the Advancement of Education in 1962 undertook to publish a small book by Wilbur Schramm, entitled **Programed Instruction: Today and Tomorrow**. The book was intended to provide non-specialists, both laymen and professional educators, with a summary and balanced discussion of current activities and knowledge in the field. It consists of two sections, one a description and assessment of the present and future prospects of programed instruction in education, the second a review of its experimental literature. As the two parts stand quite independently and are, in this reviewer's opinion, of quite different value, they will be considered separately in this review.

In the opening paragraph of the book, the author states his central proposition:

'The thesis of this report is that programed instruction is, in the best sense of the word, a truly revolutionary device; but it is revolutionary, not so much in itself, as in its ability to interact with certain other developments in

education. This interaction has the potential of freeing schools and men from old bondage and outworn theories and practices. But the potential is, so far, largely unrealized.'

The first section is devoted to developing and explicating this thesis. It begins with a definition of programed instruction, one in which the planning and experimental testing of the programs themselves is given priority over teaching machines. The next 17 pages contain a brief but cogent report on the development of programed instruction, beginning with Professor B. F. Skinner's now classic 1954 paper. Schramm finds that there has been surprisingly little imaginative or experimental use of programed instruction in schools or teachers' colleges, and notes with concern that, young as the field is, there is already a hardening of programing styles, a growing orthodoxy that threatens to inhibit the fruitful growth and development of the method.

This hardening, together with much of the overemphasis on teaching machines as opposed to programs, Schramm attributes in large part to a too rapid growth of commercial activity in the field. Most of the firms involved have tended to stick to the 'safe', saleable and relatively easily produced forms of programed instruction, and have avoided the challenge of experimentation and innovation. Commenting on the considerable research in the field, Schramm finds it both puzzling and encouraging — puzzling because many findings seem to call into question some of the theoretical psychological principles upon which programed instruction is based; encouraging because inventive experimenters have been highly successful both in teaching more effectively and efficiently and in using the method as a research tool in the study of human learning.

Finally, pursuing his initially stated proposition, Schramm turns to a consideration of those other educational developments in interaction with which he believes programed instruction will fulfil its greatest potential. He discusses new curricular developments in elementary and secondary schools, in which respected university scholars are participating; new ideas of 'aptitude' and 'readiness' that place the burden of instruction on the teacher no matter who his pupils; and new administrative developments such as team teaching and ungraded schools which create a need for instructional methods and materials adapted to individual rates of student progress. In each of these areas, Schramm believes, programed instruction could play a significant role; but in none has it yet done so to any great extent. He suggests further that programed instruction may be particularly suited to meeting the problems created by the 'educational explosion' — the huge increase in numbers of school children, especially in the newer nations of the world; but in this matter he is appropriately concerned that American-made solutions be not imposed upon other nations without regard for their special requirements.

It would, doubtless, be possible to cite exceptions to nearly every point of criticism Schramm makes. Yet on the whole his views are fair and his opinions considered.

Were I to argue with him, it would be mainly to claim that programed instruction as a **science** of teaching is in itself revolutionary and is capable of handling far more complex kinds of teaching tasks than the generally routine ones emphasized in the report. To such a claim Schramm would probably reply that in this respect as in many others, programed instruction has yet to demonstrate its full capability. He would, of course, be entirely correct.

All told, this first section of the book succeeds admirably well in doing just what was intended for it — providing a critical, yet at the same time appreciative, review of the present state of programed instruction in education. Considering its brevity — only 40 pages in all — it presents a remarkably comprehensive picture of the field, and this in a consistently clear and lucid style. Its value as an introduction to and evaluation of programed instruction is indisputable.

By comparison, the second section of the book, reviewing research in the field, is disappointing. Schramm himself points out that such a review is difficult to write because there are no definite limits to the field and, since many significant papers circulate only as unpublished manuscripts, one cannot know if one has seen all the research. Yet these are by no means the most critical limitations of his treatment.

An initial shortcoming is the lack of bibliography. Throughout the review, reference is made to specific studies, whose authors and dates are cited in the text. However, there is no supporting list of references giving titles and publication information, so that the reader cannot follow up on studies that concern him. While it is true that the non-specialist will not often be interested in checking out references for himself, it is unlikely that he will profit very much from simply reading author and date citations either. For those interested, it is possible to obtain a list of references from the Fund; but the book certainly does not stand on its own in this matter.

Of greater importance is the generally uncritical manner in which the research is discussed. Limiting himself, appropriately enough, to experimental studies, Schramm reviews research on the general effectiveness of programs and on such specific factors as prompting, cueing and confirmation, response modes, and feedback conditions. With a few exceptions, the results of these studies are taken at face value and factors that might affect the meaning or validity of reported findings are not considered.

Methodological questions such as sampling and statistical procedures apart, Schramm has generally failed in this review to inquire into the nature of the most critical variable in each experiment — the program. In any experiment on programed instruction, overt vs. covert responses, book vs. machine presentation, and so forth, are but variations on a basic experimental treatment — the program — the character of which cannot help but affect research findings. There are, for instance, programs so constructed that making a correct response does not require noticing or responding to important information in the frames. If an experiment shows no particular advantage for overt responding in such a program, it is not surprising. What is more, such results are not really contradictory to findings that show superiority of overt responding in a tightly constructed program in which making a correct response insures attention to critical information.

Far from paying attention to such subtle yet important differences between programs, Schramm's review fails even to point out such fundamental differences as those between learning lists of paired associates (unrelated pairs of words, sometimes nonsense syllables) and learning meaningful materials; but instead treats experiments on the two kinds of 'programs' as more or less equivalent. Discussing experiments comparing 'conventional' with programed methods of instruction Schramm notes that 'there is always a lingering suspicion that apples are being compared with oranges.' (p. 47) The same, unfortunately, must be said of Schramm's own review of studies of other programing variables.

The second part of the book, then, fails to live up to the promise of the first. While the space available would not have permitted an extensive critical review of the experimental literature, a discussion of some of the difficulties of interpreting research in the field, using a limited number of studies as examples, might have been

more useful than the rather cursory survey we have here. In sum, had Schramm brought to bear on the problem of research in programed instruction the same critical intelligence employed earlier in his examination of the prospects for the field at large, his review of research would have been of greater value.

Lauren B. Resnick.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

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What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Look Out

The International Secretary's Column (16)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

It is always a magnificent moment in the classroom when teacher and taught genuinely experience the impact of Rousseau: 'Man is born free, but everywhere he is in chains.' The world is still reeling from the French revolutionary force of those intoxicating words of inspiration and delusion, truth and falsehood. Their ramifications have been making themselves felt across all the continents, chiefly in the guise of nascent nationalism and anti-imperialism.

As an essential part of world studies, the French Revolution can be significantly focused on three themes. Politically what needs to be observed is the death-blow delivered, by the execution of Louis XVI and Marie Antoinette, to the old-term concept of monarchy and the emergence in France after the Napoleonic dictatorship of various forms of constitutional government, none of them, as the history of the Republics has shown, very firmly rooted in the national consciousness. Economically, it is the advance in influence of a new middle-class power that needs to be noticed, while spiritually it is the triumph of the spirit of secularism which claims attention. 'Liberté, Egalité, Fraternité' have each of them had their American and Russian echoes, but also, as historians have begun to remind us, it is to the French Revolutionary struggle that we must look for the origins of total war and totalitarian democracy: Carnot's 'Levée en masse' bequeathed a sinister legacy. Perhaps the single most compelling truth which emerges from a study of the French Revolution is that unless a society that is degenerate becomes regenerate in its individual, constituent members, its nature is not radically altered, and it is even more likely than before to revert to arbitrary forms of political control.

In terms of school curriculum content, it would seem that the above considerations suggest a biographical treatment of Mirabeau, Robespierre and Napoleon, possibly a project on 'The Reign of Terror' in the middle-school, say ages 14 to 16, and in the senior forms a careful study of the twin legacies of the French Revolution, domestically down to De Gaulle, and overseas the rôle of France in her colonies.

It is surely no accident that the fall of the Bastille has come to have a perpetual, symbolic significance, for in that building, time, in Proustian language, assumed a dimension of space. Therein lay the resolution of the original Rousseau paradox: man is not born free but only with the potential of freedom; wherever he lies in chains the means for their removal are available if only he will recognize them. That is why it is so vital to follow through the revolutionary story from 1789 to 1917 and to see the mid-twentieth century predicament as part of the shaping force of the past, because as Santayana remarked, 'those who forget the past are condemned to repeat it.'

'What intellect restores to us under the name of the past is not past. In reality, as soon as each hour of one's life has died, it embodies itself in some material object, as do the souls of the dead in certain folk stories, and hides there. There it remains captive, captive for ever, unless we should happen on the object, recognize what lies within, call it by its name, and so set it free.' (Prologue: By Way of Sainte-Beuve: Marcel Proust.)

Setting free what is captive in the world of the child — perhaps that is one of the N.E.F.'s missions.

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the New Era in home and school

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In Memoriam: Elisabeth Rotten

The sudden death of Dr. Elisabeth Rotten at the age of 82 while on a visit to London has deprived the New Education Fellowship of one of its founders, and our members of an admired and loved friend.

In 1921, the Fraternity in Education (a small international group launched to co-ordinate the many pioneer educational efforts arising then in many parts of the world) organized a conference in Calais with a view to enlarging its scope of activities. This brought together many well-known pioneers in education.

At that time, feeling was such that it was not possible to get representatives from Germany, but Elisabeth Rotten, though born and living in Germany, was of Swiss parentage and possessed a Swiss passport which allowed her to enter France.

We could not have had a better person: not only was she an educationist, but she was well known for her work for peace, fluent in several European languages, and had, under Quaker auspices, aided British prisoners-of-war, worked for the League of Nations and had a broad humanitarian outlook.

Finding herself in sympathy with the ideals and aims of our group, she became one of the Founders of the enlarged movement renamed the New Education Fellowship.

For 45 years she has been one of our leaders, attending all our International Conferences. She made many lecture tours in Europe and U.S.A., not only to further the Fellowship work, but to help many other movements that were promoting Peace and World Unity.

Realizing that children are largely conditioned by adults, especially by parents and teachers, she stressed the need to educate educators: they might then evoke a changed attitude in the next generation which would lead to a greater appreciation of spiritual values and the need for world unity. An admirer of Goethe, she accepted the belief that the problems of the world are fundamentally the problems of individuals; that their solution depends upon overcoming the aggressive in ourselves; that the main aim in education should be to awaken creativeness in children and a desire to place whatever gifts they possessed to forwarding the evolutionary process.

After the second world war, she was instrumental in reviving the Germanic Section of the Fellowship, and she was a prime mover in founding the Pestalozzi children's village in Switzerland.

We shall long remember her inspirational lectures, her deep sincerity, her humanity and her dedication to the cause of peace.

Throughout her life she gave herself wholly to her work. She travelled from country to country, even when in bad health, and regardless of any personal life of her own or of comfort, to help individuals, especially youth. I met her recently, and was remonstrating with her for overstraining her physical body. She replied: 'Until my last breath I must do what I can.' She had her wish, and may the seeds she sowed fructify and help to bring about a world freed from insecurity and fear of war and the Atom Bomb.

Beatrice Ensor.

I hope next month to publish appreciations of Elisabeth and her work, from friends abroad. M.M.

The Climate for Learning in Teacher Education

Dorothy Nelson Candland
Associate Professor of Education, University of Oregon.

'Getting to know you, getting to feel free and easy' is as important to the teacher educator and his students today as it was to Anna and the captivating Siamese children. Just as Anna knew that before she could influence the behaviour of the royal children, a feeling of being at home with each other would have to be established, so many educators are coming to realize that the atmosphere in the teaching-learning situation may be the most important determinant of *what* is learned and *how* it will be used. If this is true, then the climate for learning in pre-service education courses takes on crucial significance.

Teaching has all too often been viewed as a process of presenting subject matter to be covered or of setting up tasks to be accomplished. There is a vast difference between the learning of facts and the discovery of meanings. The accumulation of facts is the first and simplest level of the educative process. Bringing these facts into the meaning world of a student so that his behaviour is affected is a much more challenging part of teaching.

If we believe that behaviour is influenced more by personal meaning and perceiving than it is by forces exerted upon an individual, then the role of the teacher in the learning process becomes quite different from the traditional role. Since understanding of meaning is internal and cannot be dealt with directly, the teacher's role must not be that of a director or manipulator; rather he must become a person who assists or facilitates the learner in his process of becoming. Since perceptions are both personal and private, the student will not attempt to test them in the group if he feels that his ideas will be attacked or ridiculed. It is much safer to keep them within, where there is no opportunity for them to be assessed as right or wrong.

Classroom climate, then, should be made safe for the free exploration of feelings and ideas. This means that the teacher must communicate a fundamental respect for his students, since he, more than any other factor, influences the atmosphere of acceptance in his class.

The development of respect for others and acceptance of differences is most likely to be learned in an environment that encourages openness and personal involvement. Each individual must be given the feeling that no matter how 'far out' his ideas are, they will be considered and respected by the group. This encouragement of divergent thinking eliminates the restrictiveness of too much emphasis on the one right answer or the one good way. It also does away with the fear of failure and the anxiety caused by the feeling of not being quite good enough.

Much of the thinking described in the preceding paragraphs formed the basic rationale for a new foundations block introduced at the University of Oregon for elementary education majors this year. The nine credit block introductory course includes what would normally be covered in Human Development and Learning and Social Foundations courses and is accompanied by a one-half day a week observation and participation in a public school classroom. A team of three professors, an educational psychologist, an educational sociologist, and an elementary education instructor are responsible for the on-campus class and the small group discussions. All three teachers attend the total group sessions; however, the instructors rotate with the small discussion groups in order to get better acquainted with all of the students.

Early in the term the instructors held individual conferences with the class members to discuss their backgrounds, interests, and problems. The conferences were scheduled at fifteen minute intervals, but it soon became apparent that the time limitation was unrealistic. Some even extended for two hours. The teachers felt that it was time well spent, however, since this personal interest in the students resulted in a relaxed yet more stimulating atmosphere and increased interaction in class.

The instructors attempted to demonstrate in their own teaching the principles of learning or the teaching techniques under discussion. Whenever possible, the students actively participated in experimental situations designed to help them internalize the meanings of such terms as

motivation, assimilation and accommodation. Other activities sharpened their awareness of the differences between the hypothetical and expository mode of teaching.*

At first, there was evidence of confusion and even some anxiety in students who were used to taking careful notes in lecture series. Learning by the hypothetical method can be uncomfortable and even threatening to the student who is accustomed to having his journey from a problem to its solution clearly mapped out for him. This is particularly true if he has been given an itemized listing of what he will need en route plus an exact itinerary for the trip.

As the class progressed, the amount of student interaction and participation increased markedly. Ideas were expressed more freely. Some of them were challenged by others in the group without eliciting defensiveness. The relationship of the principles under discussion in class to what they were seeing and doing with children in their laboratory experience was seen in a refreshing new light.

One activity, conducted by the educational psychologist, proved to be particularly effective. Six students were involved in a role-playing situation to demonstrate the effectiveness of the hypothetical and expository modes of teaching a mathematical principle. Four of the students who were to play the part of learners left the room while the other two were briefed on the roles they were to assume as teachers. One taught two of the learners a rather difficult mathematical principle by the hypothetical-discovery method, while the other role-playing teacher taught the two remaining learners the same principle by a carefully organized expository or deductive method. Later the two sets of learners came back, two at a time, to attempt new problems with their teachers while the rest of the class watched the students' responses to see if they could transfer the principle they had learned to a new situation. One student who made the discovery of the principle with the hypothetical teacher was so elated that the whole class shared his feeling of exuberation.

How much the class gained from the role-playing experience was revealed in their responses to a later activity entitled 'the examination as a learning experience.' Students were told to react to one of three questions or statements given on a paper for 25 minutes. At the end of that period, they were to divide into groups according to the question or statement they had chosen. They shared their responses to the question and continued their discussion for the remainder of the period. They were then told that they could take their papers home with them and, after reviewing some additional materials that had been given out, they could react to their own paper identifying the points that they thought were valid and others that they felt were not as effective as they should be and then they could add any point they wished to strengthen their positions. When the papers were turned in the next day, the teacher explained his reasons for providing this experience.

'This type of examination was conceived in part because many times I have walked out of an examination and then remembered what I should have said, or I have received a sudden insight about one of the questions when the examination papers were tucked safely under the instructor's arm. After ruminating upon the problems the instructor has presented, I finally begin to organize my thoughts in some kind of coherent manner, and I am able to offer fairly lucid arguments for my point of view. It isn't possible to get completely warmed up in twenty-five minutes. Therefore, this type of examination is a second chance test. I asked you to break up into groups according to whether you tackled A, B, or C because this is often part of the complete examination experience. You get together with someone and discuss the test when it is over, partially because you are anxious about your performance and partly because you have become interested in the questions by this time. The value of the experience is unknown to any of us, although you know far better how much you derived from it than I do. Perhaps this meaning will be made apparent when you are yourself a teacher.'

The following excerpts from papers give an indication of some of the insights developed by these students. Because of the vividness of the role-playing experience witnessed earlier that week, many of the students responded to Section B, which was, 'Which kind of teaching — teaching in the hypothetical mode or teaching in the expository mode — best demonstrates that the teacher respects the pupil? Support your argument with as much

evidence as you can muster.' Here are some of the arguments:

'The hypothetical mode demonstrates the teacher's respect for the pupil. The teacher shows her respect when she asks for his opinion in the process of getting understanding. In expository teaching the child is being told what and how, pressing him automatically in the inferior position of being unlearned and ignorant.'

This same student revealed her own responses to both types of teaching:

'My own experiences with both modes of teaching have given me the feelings described above. When my opinion is asked and heard and I am not told directly that I am wrong, I feel respected. I feel great. But when I am told something like a principle and I don't get it and someone has to keep telling me, I feel really done and I get this block that I just will never understand it. It is quite frustrating. After such an experience I always have to go and work it out for myself before I can understand. I can't have someone explain it to me. Maybe a basic feeling is involved here about ego preservation. No one likes to be wrong.'

Another student cited the place of mistakes in the learning process:

'In expository teaching there is pressure put on being right or wrong. In hypothetical teaching everything is directed toward understanding, which usually takes a few mistakes before you make it.'

The same student, in evaluating her response to Question B, wrote:

'I find that I left out some basic considerations. Suchman has said that our school system has done a highly effective job of preventing inquiry from taking place by utilizing ego and social needs to motivate children to conform rather than to inquire, to store facts and generalizations rather than to search and discover for themselves. If this is so, then maybe the use of respect or approval can best be demonstrated by a teacher in an expository situation, because the whole system of rewards and punishments and motivation centers around the teacher's approval, consent and respect. I would add, though, that it is a superficial respect that only works with the child who gets the right answer.'

Another student who chose to disagree with the general feeling of the group demonstrated her freedom to have a minority opinion:

'In classes where teacher-student interaction is high, the students are more motivated, more interested in the subject for intrinsic reasons — the knowledge they can obtain. As for teaching methods, I personally react negatively to the purely hypothetical method, but as I learned from the class discussion, most students react favorably. From this it seems evident that at least for these students the hypothetical method would instill in them a greater desire for knowledge. Bruner and Suchman favor the discovery or inquiry process. I, too, feel that this is important, but I also feel that the teacher must teach didactically at the outset. It is my opinion that the results of inquiry or discovery are most satisfactory if they proceed from a basic knowledge which is learned from an expository teacher. This is for me what he meant when Bruner said that "discovery favors the well prepared mind".'

An interesting description of a 'chain of respect' is given by this student:

'It is difficult to refrain from coming right out and telling the pupil how to do something. That a teacher shows this restraint illustrates the respect she has for the child's ability to think on his own. This results in what I call a "chain of respect." The teacher respects the child. This causes the child to respect himself and also to respect the teacher. The teacher who senses the child's confidence and respect sees himself as a person worthy of respect and his role as a supportive teacher is reinforced.'

The relationship of hypothetical teaching and class interaction was noted here:

'Hypothetical teaching also improves and increases student to student interaction, which is important because of its relationship to interpersonal liking. Competition is decreased by the reduced dependency of students on the teacher and the reduced necessity to be the one to have the right answer.'

Another student felt that improved teacher-student interaction was a direct product of the way the class

had been conducted:

'There is another element I have observed in our own class's participation in the hypothetical mode that is worth exploring. There is a definite inrease in teacher-student interaction. The student participates actively and the teacher responds immediately, which brings them closer in the learning process. The teacher can then show his feeling of respect and the student can feel it immediately.'

This same student stated:

'I notice more interest on the teacher's part in hypothetical teaching. Enthusiasm can be shown in both modes. Maybe the difference is that the students feel the excitement when they are involved, thereby assuming the teacher is more enthusiastic and interested.'

One student commented on the anxiety she had felt at first:

'I know for myself I am not used to hypothetical teaching. This class has been taught nine-tenths of the time in the hypothetical manner. At the first of the term I was lost, all loose ends and going in five directions. Now I feel I understand what is going on and I have generally adapted myself to the class. I think students need to be conditioned to hypothetical teaching. I must admit that, when I didn't feel adjusted to this way, I didn't take part. My motivation went down. I couldn't honestly grasp what you were trying to do. The topic of discovery should have been introduced long before now. I understand so many things better. Certainly I, myself, have made a discovery.'

An eagerness to continue learning was expressed here:

'Now I suddenly feel that I want to work very hard to find out more about the material on motivation and the other subjects we have been having in this class, even though I don't agree with all of it. If we as teachers can create the same feeling in our students, we will be showing them all the respect in the world.'

The importance of the teacher as a person is emphasized by this student:

'In my own mind the most important thing is the individual teacher's ability to communicate with her pupils and her general feeling of respect for them. If she doesn't have this, then no matter what mode she teaches by she can't show it.'

Getting to know these students and feeling 'free and easy' in our discussions has been most rewarding. I have seen them develop more trust in themselves and more openness to new ideas and experiences. If their obvious excitement in their personal discovery of meaning can be translated into their own classrooms when they become teachers, their students should stand a better chance of developing the sturdiness of self necessary to face the unpredictable years ahead.

*In the 'expository mode' of teaching, the teacher makes the decisions regarding the organization of subject matter and the pace and style of exposition, the students are the listeners. In the 'hypothetical mode', the teacher and students are in a more cooperative position with respect to 'speaker's decisions.' The student is not a bench-bound listener, but is taking part in the formulation, hypothesizing, and evaluating of information. In short, students and teacher use the process of inquiry to test ideas and discover meanings. Source: Jerome Bruner, 'The Act of Discovery,' **The Harvard Educational Review,** Vol. 31, 1961, pp. 21-32.

Teacher Education in Ceylon

K. Nesiah
Formerly Senior Lecturer in Education, University of Ceylon.

Some of her older secondary schools have been among Ceylon's best assets and perhaps they are as good as any which other Asian countries could show. Modelled on the residential public school of England and in a sense rootless here, they yet produced the only group of persons who could be described as Ceylonese rather than as Sinhalese or Tamils or Muslims or Burghers. In turn these schools owed their liberal outlook and their general excellence to a small band of teachers and headmasters, British, American, Indian and Ceylonese, who had their education in British, Indian and other universities. Since the University College, Colombo, was established in 1921 and developed into the University of Ceylon in 1942, a great many teachers have been the products of this institution and since 1949 have also had their post-graduate teacher training there. The backbone of the schools, however, was the Government Training College, Colombo, established in 1903.

With its cosmopolitan staff and comprehensive student enrolment from all communities and all parts of the island, this great institution reflected for well-nigh half-a-century the same liberal outlook that prevailed in the bigger secondary schools.

A majority without training

In the wake of the social revolution we have witnessed since the era of Independence, there has been a phenomenal increase in the number seeking education, and a corresponding fall in its quality, at least in the hundreds of new secondary schools and thousands of primary schools. The fact is that the training of teachers has not kept pace with this expansion of education. According to the Report for 1961, out of a total of 76,000 teachers there were 830 trained graduates, and approximately 2,500 secondary (special) trained and 22,000 junior (general) trained. There were 3,300 untrained graduates. The two-thirds remainder consisted of about an equal number of certificated and uncertificated teachers. With the recent appointment of 10,000 'pupil teachers' on an electorate basis the balance is getting tilted in favour of uncertificated teachers. If this trend continues, we who have always had a majority of teachers without professional training, may soon have in the ranks of teachers a majority without education!

Nor is the outlook for teacher education hopeful when we contemplate the woefully inadequate enrolment of about 5,000 trainees in twenty-five training colleges. Less than a fifth of the trainees are following special courses at Maharagama (Sinhala medium) and Palaly (Tamil medium), the two secondary training institutions formed out of the original college in Colombo. The remainder are in Junior training colleges, Sinhala medium and Tamil medium, including Tamil medium colleges for Muslims. A sadder point to note is that the present Government's policy of racial discrimination has reached the schools and the training colleges. In 1961 the proportion of 70:30 among Junior trained teachers reflected the respective strengths of the Sinhala-speaking and Tamil-speaking (including Muslims and those of Indian origin) communities. Since then the number of places for Tamil-speakers (other than Muslims) has been progressively reduced in all training institutions. Witness the fact that in the only Junior training college for Tamil women in the Island at Kopay, the total enrolment is now 70, made up of 40 second-year students and 30 first-year students. What a far cry from the ideal, conceived in the Robbins Report, that a training college with less than 750 students should be the exception. Presumably a large institution is not only more economical, but more fully educative. Speaking of discrimination, we may also note that the appointment of graduate teachers to Tamil medium schools has been practically frozen, while of 800 teachers on full pay at the three universities (including 50 following a post-graduate course in Education) only a handful in the University of Ceylon are Tamils.

The remedy for defective quality

For a school-going population of nearly two-and-a-half million, to replace only 2,500 trained teachers each year out of a total teaching strength of 76,000 is insufficient by any measure. A no less insistent problem is the defective quality of the bulk of the entrants to both levels of training colleges. We have already noted that to reduce unemployment, rather than to meet the needs of schools, thousands of young persons with slender qualifications have been appointed as 'pupil teachers'. They are paid 'an allowance and not a salary', until they obtain confirmation, which they are expected to do within four years either by passing the Teachers Certificate Examination or by securing entrance to a training college and completing a course of training. The cardinal fault, however, is the easy qualification prescribed for those sitting the entrance examinations to training colleges. It is surprising that even candidates for secondary training, who are destined to become 'specialist' teachers of Mathematics, Science, English, Agriculture, Handicraft or Commerce in the senior classes of secondary schools, need not necessarily have reached the 'credit' grade of pass in their special subjects at the qualifying School Certificate or G.C.E. (Ordinary Level) examination. Besides, the entrance examination is competitive only within limits and the interview very formal; members of parliament are understood to have a hand in making the final lists, just as they have become the key men in appointments, transfers and promotions of teachers.

The first remedy to ensure quality would be to require a minimum number of credits at School Certificate and a pass in English from candidates for the general course and at least two Advanced Level

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passes and an Ordinary Level pass in English of candidates for the special course. These requirements would also obviate the need for any entrance examination, except in the case of those already in service. A period of supervised probationary teaching (not exceeding a year) followed by reports from (a) the Headmaster of School, (b) a Training College Lecturer, (c) an Inspector of Schools, as to whether the candidate has the makings of a good teacher, would decide whether he should be admitted for training.

The extension of the period of training to three years is another means by which standards could be raised. The special courses would particularly benefit by a three-year duration. A near-degree standard of work should be aimed at if those who follow the course are to be equal to teaching their special subjects at the senior level, or indeed to teach in the secondary school at all. In fact as many of these trainees as can should be encouraged (and helped by the staff) to sit University degree examinations.

A very important way in which training college standards could be raised is by making sure of the quality of the staff of these colleges. Secondary training college lecturers should be the equivalent of university lecturers, who have in addition made their mark as specialist teachers in secondary schools. It is when we come to the present staffs of many junior training colleges that we see the need for a drastic overhaul. If we accept the key role of training colleges not only in training and educating individual teachers, but in raising the standards of the schools and building up — by their work within the colleges and outside; by counsel and educational writing — the corpus of educational thinking and traditions of educational practice that every free country should possess, then we shall see the need to recruit the very best teachers to staff these institutions.

One is not sure whether the scheme in vogue at the two Buddhist Pirivena universities by which education is offered as a subject for the under-graduate course is a sound one. The University of Ceylon proposes to adopt a similar scheme next academic year by which entrants to the University who opt for teaching read for three general subjects and five papers in Education during their three-year course. Our secondary schools have a great leeway to make up if they are to catch up with the fast increasing standards of education in the rest of the world. While we must look forward to an all-graduate profession of secondary teachers in the not too distant future, we must lose no time in securing a core of general and special degree holders of real intellectual distinction who have taken a post-graduate Diploma in Education. A university education department's first obligation is to provide this training on as big a scale as possible for graduates who have decided to answer the call of teaching. The department's pre-occupation with under-graduate teaching of this kind will militate against this obligation and many other obligations of a school of education.

Preserving the freedom of institutions

There is much to be said for making training colleges and other educational institutions the concern of the proposed district councils. For one

thing, it is a way of finding an answer to the problem of finding teachers for schools in remote areas. For another, it is around some such institution that the local community should build its system of schools and maintain an education extension service. Altogether, the regional training institution should be the focus of thinking on regional needs and problems.

Yet, in this inter-dependent world, no institution can be self-sufficient. It is therefore desirable for the training colleges (and secondary schools) of the region to be associated with a university. Not only are they helped to maintain high educational standards but to move into the area of academic freedom. In the matter of curricula and teaching, admission and examination, it will be easier for a university to foster the autonomy of its affiliated colleges than for a department of the central Government to do so. It is in such a climate that the members of each institution will find it possible to maintain the conditions of freedom without which the freedom of society itself will be in jeopardy.

*Mental Health and the Teacher**

Robert W. Shields
University of London, Institute of Education.

I would like to talk about the way in which I think you, as teachers, and we as psychotherapists can work together in the field of mental health. And I want to link this particularly with the problem of delinquency.

There would seem to be three possible ways of looking at the delinquent or the maladjusted child.

You can, for instance, say that this kind of child is **bad** in some way. He is lazy, or he is rebellious, or he is cussed, or just plain naughty. If this is your conviction you would be justified in trying to reform him. You might decide that he needs more rigorous discipline or corporal punishment. You may feel that his moral education has been below standard, so you preach to him and pray for him. Many reformatories are based on this theory and attitude.

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Unfortunately all the research that has been done in this sphere indicates that this approach is significant chiefly for its failure to reform. It also seems to attract adults who have serious characterological weaknesses of their own: the bully, the autocrat, the sexual pervert and the sadist.

A second approach is that of the sensitive individual who is struck by the unhappiness of the neurotic or delinquent child. Looking into the youngster's history the worker finds a sad story of parental neglect or violence, of systematic spoiling or insecurity, or insanity in one parent or the tragic death of another. The worker may well feel that the child's misery and disorders spring from a grievous lack of love and understanding (which is almost certainly true) and conclude that all he needs is a massive dose of adult love (which is only half true). Many teachers and reformers have worked on the principle of 'love them better'. Occasionally, with a few children, they have had quite impressive successes. But they have always found that with a large proportion of disturbed children this technique fails completely, and there is a tendency for the adult worker to lose heart, to become embittered by the child's lack of response, or to leave the work altogether in dismay.

The third approach, which is the one I wish to commend to you, is that of therapeutic research. The individual who tackles these problems from a research angle first asks himself, 'What is going on in this child's mind beyond the conscious level?' For one thing that becomes crystal clear, when you look closely at emotional disturbances in the young, is that they don't know why they behave as they do, why they are nervous or anti-social or have a tic.

The time has come, I think, when both educationists and therapists can agree that mental ill health is not a moral perversion in a child. It is not that he 'wills' to be ill or violent or hating. The forces that compel him to this kind of behaviour originate in the unconscious mind and little if anything is to be gained by trying to appeal to conscious processes. Mental illness is an illness like any other, but it happens to be a sickness of the emotions.

Take a simple example. Napoleon was terrified of cats. Clearly he was not a coward. Clearly, too, he knew on an intellectual conscious level that a cat could not possibly harm him. Yet he said of

himself, 'I would rather face a battery of the enemy's cannon than go into a room where there is a kitten.' Reasoning with him had no hope of success. The unconscious mind forced him to behave in this strange, unreasoning manner. Just so, in the emotionally ill child, very deep and unmanageable forces compel the child, whether neurotic or delinquent, to behave in ways over which he has almost no control, or none at all.

If we decide to look at maladjustment from the therapeutic point of view we do not begin with a mass of preconceptions. We do not decide what is good for the child and then apply it to him like a cold poultice. We watch and wait and think and observe. We regard each child as an individual with his own unique character structure and his own ways of dealing with fears and fantasies and unconscious urges. We adopt, in short, a research approach. Those who have taken this line and have treated children in clinics and schools, have discovered that two vitally important psycho-analytical tools come to hand.

The first of these is what Freud called 'transference'. By transference we mean that a patient (in this case the child) will develop towards an adult feelings which he once experienced towards his mother or father. He 'transfers' on to this new adult all kinds of emotions — love, dependence, hate — which originally he experienced in infancy towards his parents. Now you, as teachers, know all about this. You find children coming into your class who, right at the very beginning sometimes express strong feelings about you. One child will be suspicious of you without reason, perhaps even hate you although you treat him as kindly as you treat the rest. Another child will look at you as though you were God's finest creation, adoring you, although you have shown him no more favour than any other child. Occasionally indeed, such a child will give himself away by a slip of the tongue and actually call you 'Mum' or 'Dad'. Teachers who work in special residential schools are very familiar with this phenomenon and frequently find themselves the objects of quite unreasonable hate or undeserved love. If they are sensitive and make enquiries about his background they are able to see that the child is echoing in the present situation emotions that belong to the family setting. The child loves the teacher as once he loved his mother, or would like to have been able to love his mother if she hadn't been depressed or rejecting. Or he may hate the teacher as he hated his father, or would like to have dared to hate him if he hadn't been so terrified of him. Now, obviously, we have here a very useful tool because it enables us to see, in the school situation, emotional patterns that belong to the family setup and which give us a much clearer picture of the inward predicament of the individual child.

If we are fortunate to work in a residential school we find a second psycho-analytical tool comes to hand. I am referring here to what Freud called 'regression'. By regression we mean that, once a child feels secure in the school environment, he is able to go back in mood and feeling to very early infantile states. He may slough off all the comparative sophistication of boyhood and educational discipline, and become quite infantile.

We see regression with some of our adult patients. A patient of thirty or forty, for example, may curl up on the analyst's couch and suck his thumb or ask to be cuddled. He may have a temper tantrum, or scream in hate at his analyst or jump up and slam out of the room, or sit on the floor and rock himself while crying piteously.

If adults in treatment can act and feel in ways which they have not done for a quarter of a century, it is easy to see that a child of ten or fourteen may regress to infantile states. He may start to mess himself as he did as a baby, or begin to talk like a toddler or feel as helpless and dependent on some loving adult as once he felt about his mother. Now this is enormously important because it means that transference and regression can become two invaluable tools in the treatment of emotionally disturbed children. Since the vast majority, if not all, neurotic illnesses have their genesis in infancy and early childhood we now have an opportunity of doing something quite positive and fundamental. In regression the child can go back in mood and fantasy to very primitive experiences and make them real to himself and to us. We can then understand, and help him understand, the various stresses to which he was then subjected and, with a combination of skill and affection, help him to correct the false or ill ways in which he tried originally to deal with these stresses. Thus, with the new adult, the child can explore again the infantile

anxieties and terrors and hates which he could not resolve with his real parents.

In this way it becomes possible to bring about deep and lasting characterological changes in a child which can free enormous reserves of energy in him which had previously been employed fruitlessly in the unconscious, trying to deal with the unresolved problems of babyhood. This is equally true of delinquency. The aim of skilled treatment of the adolescent should not be merely to keep him on the right side of the law in future, but to correct those deep personality faults which lie at the root of anti-social behaviour. In doing so it is possible for such a child to become normal; to be able to love truly and live fully, and father a healthy contented family.

So, I want to suggest, there are two vital ways in which the teacher becomes an integral part of any mental health programme.

(1) The observant and sensitive teacher will keep an eye open for the type of child who shows signs of maladjustment. He will learn to distinguish between the child who is merely going through a rough developmental patch and the child who should be classified as emotionally disturbed and in need of specialist help. Such a teacher can be of great service to the psychotherapist and to the child by recommending treatment early on, before the child's problems get set and more complicated. For example, delinquency is not really an adolescent problem, though the anti-social child may not actually steal till he is in his 'teens. Delinquency is a problem that starts in the very early years and it is often possible for the clinician to tell that this child or that will become a delinquent years before he begins to steal. The teacher with the observant attitude will see or sense that there is something about a particular child that suggests abnormal emotional development and immediately alert the parents and the psychological service. And the earlier treatment can begin the more hopeful is the outcome.

(2) The second way in which teachers can help is by working in special schools with the emotionally disturbed youngster. Psychiatrists are not trained to run schools. That is a teacher's special skill. What is desperately needed, though, is the kind of teacher who has a therapeutic bias, who wants to know more about unconscious motivation, and who doesn't feel threatened when working closely with a psychiatric team.

In my view, after eleven years of working in a special residential school, the best environment in which to treat the delinquent and maladjusted child is in the residential school, not in a hospital setting. This means that we have to train teachers and therapists who are willing and able to work side by side without overmuch envy or inter-disciplinary conceit. Special schools need special teachers. Teachers who have special qualities of personality, of imagination and sensitivity. Teachers who are prepared to add to their basic educational equipment a further period of training in psychological theory, in order that they may bring to this enormously intricate task a therapeutic approach and a research attitude of mind.

Thus, by a new and close association between your kind of skill and the therapist's kind of skill a unified and informed team may be able to treat with greater success the complicated problems of the emotionally disturbed child.

The Liberal Arts and the Teacher

John Bremer*

If we consider the world about us, in its most general sense, it may be likened to a book which needs to be read, to be re-stated, and to be interpreted. It needs to be read because this provides us with the data; it needs to be re-stated because the data, as given, cannot be carried in the memory nor expanded by the imagination; and it needs to be interpreted because it is by relating the data to ideas that we come to understand. To call these three activities reading, writing or speaking, and thinking would be to suggest an inappropriate restriction to elementary and bookish education, for, in fact, these same activities are the fundamental ways by which all learning is achieved. They are the liberal arts.

*John Bremer is putting his theories into practice in a course for teacher trainees.

The word 'art' denotes a rational activity, that is, an activity guided by principles towards a particular end, and the possession or mastery of an art is the guarantee that the artist is capable of achieving the end appropriate to his art within the limits of possibility of the circumstances. Since man is a purposive animal, it is not surprising that the means for achieving purposes came to be regarded as important; and since these means, these arts, were based on rational principles (that is, were ordered) it is also not surprising that they were highly teachable.

It is clear that Art — with a capital A — means precisely the opposite today, and the history of how this came about is of some interest; but it cannot detain us here. Nor can the fact that the Greek word for art, Technê, is associated in our language with technique and technician — words that suggest tricks and shallow contrivances to some modern ears. For our purpose, an art is the skilled activity necessary for the ordered and deliberate achievement of a given end.

It would be possible to analyse the building of a ship in terms of the ship-builder's art. The master of this art would be invited to build a ship of a particular kind — a cargo ship, or a warship, or a fast ship for communication purposes — and he would then design his ship with its purpose in mind. His instructions might be such that they were incompatible with what was possible, and he would then be obliged to point out, for example, that if a ship was wanted capable of carrying a large cargo, this could only be achieved by the sacrifice of speed. And if the purchaser of the ship suggested, for instance, that the length should be increased, the master of the art of ship-building would have to point out that the nature of his material was such that this could not be done without limit. He might, instead, endeavour to discover new materials, and this too would be part of his art.

What is important here is that the master ship-builder must know not only what can be done, but also the reasons why it can be done. To know only what can be done and to be able to do it could

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come from experience — one's own experience and the accumulated experience of one's craft. But the distinguishing mark of the master of the art, of the artist, is that he knows the reasons for what he does, that he understands the principles of his activity. By understanding the principles of an activity, of an art, we are left free to develop systematically (and not by mere guesswork or by trial and error) new ways of achieving our ends, as well as new ends, and, above all, we are left free to deal with new situations, differing in particulars, but embodying the same principles.

Now, the art of ship-building, like the art of the shoemaker, the art of the potter, and many another, is called a manual art simply because it is ultimately the hand that produces the ship, the shoe, or the pot. The hand does not act aimlessly and at random; it is guided by the intellect of the artist in order to achieve the end, but nevertheless the activity needed is the activity of the hand.

The range and power of these manual arts and their usefulness in life cannot easily be over-rated and they have always been prized, not least because of the great joy and satisfaction they bring to the artist, to the man who is master of them. But there is an art, or, rather, a series of arts that are of greater importance than the manual arts, yielding to those who possess them a joy and satisfaction beyond the experience of the manual artist.

These arts are called the liberal arts and the ultimate realm of their activity is not in the physical world (although they mediate it) but in the intellectual world, in the world of the intellect. The end or purpose which these arts are designed to achieve is knowledge or understanding, and therefore a mastery of the liberal arts gives the power to know, to understand, anything and everything, insofar as it is possible. If we have never reflected on what these arts are and the means by which they, in turn, can be mastered, we may well possess knowledge in a certain sense but we shall not know why it is knowledge, nor how we came to possess it.

These arts of the understanding, which give us the power to know, are called the liberal arts because they liberate us; they make us free.

The liberal arts free us from our doubts about our own capacity to know and, by their clarity, show us that intellectual activity guided by them leads to knowledge.

The liberal arts free us, as a consequence, from the bondage of ignorance.

The liberal arts free us from the error of mistaking one kind of knowledge for another, of mistaking a sign for what it signifies.

The liberal arts free us by putting unequivocally within our own control the power to learn, by substituting internally generated understanding for externally imposed dogma.

Finally, the liberal arts free us by restoring the possibility of making human life intelligible.

To be free in all these ways, it is necessary to master the liberal arts; in other words, we must learn the liberal arts, or, we must learn how to learn. If this sounds paradoxical, it is no more so than with other human activities, for we learn to swim by swimming; it is equally true that we learn to learn by learning, and it is partly for this reason that Plato defines the soul as that which moves itself.

Before describing the liberal arts themselves, we must consider the way in which the world may be likened to a book. The world is like a book in that it is an assemblage of signs, a collection of notations. Quite clearly, there are a number of things which we ourselves have put into the world to act as signs — a traffic light, a stop sign, a yellow band, a signpost, and so on. All these are signs because they signify something, they point to something beyond themselves. We ourselves are also responsible for the system of signs which constitute the English language; and there are other sign systems, the languages other than our own; and there is the language of mathematics. However, we are not content to rest with our home-made sign systems, but insist that what we observe in the natural world, the classroom and the laboratory are to be taken as signs as well. Throughout absolutely all of our experience, we take one thing as standing for another; we treat everything as a notation.

The countryman looks at the sky and says 'Rain tomorrow'; the gardener, with more daylight for his weeding, says 'Summer's coming'; the teacher points to the globe and says 'Here is the Equator'; the

mathematician says 'Let x be any number'; the chemist looks at his thermometer and reports that the liquid has cooled; the physicist, watching his Geiger counter, says 'We're hot'. One thing signifies another; but it is also a thing in itself.

When we consider something as a sign, we want to know what it is a sign of; we want to know what it signifies, what it means. We want to know its significance, and the liberal arts are concerned with the modes of signification.

This concern with signs, or symbolic systems, is not something about which we, as teachers and learners, as human beings, have any option. We do not choose to use signs; if we think and communicate at all, we are inextricably caught up in the use of signs. It is because of this that the liberal arts must hold the central position in any education of a humane and liberalizing kind; and if we refuse to recognize this, as we have done, then to that extent our education becomes literal instead of liberal, it becomes meaningless instead of meaningful.

Traditionally, the liberal arts are seven in number and they are divided into a group of three arts, constituting the trivium, which deals with the gross distinctions in the modes of signification that are used in symbolic systems, and into another group of four arts, constituting the quadrivium, which deals with the finer distinctions employed in the symbolic systems called mathematics. Since the trivium is fundamental to every symbolic system, a brief explanation of its three constituent arts of Grammar, Rhetoric and Logic will be sufficient for our purpose. But to give an account of these arts is not easy, because to do so involves the application of these arts to themselves in a self-reflexive process, for it is the cardinal principle of the liberal arts that every symbol is analysable in terms of all the arts of the trivium.

We use the liberal art of Grammar when we isolate and consider particular things (in the most general sense) as things in themselves, and discover or invent the laws by which they may be combined, and, by the activity of our intellect, relate them to each other within one universe of discourse. The particular things constitute the elements of the Grammar, the data, and they refer only to themselves and are not to be considered as signs when studied grammatically. It is quite widely known that our language has a Grammar (although it is not so widely understood); it is not so well-known that mathematics also has a Grammar, and so does science, for example, in its use of instruments, and so does medicine, in diagnosis.

We use the liberal art of Rhetoric when we signify one set of particular things by another set of particular things. It is clear that the Grammar of one set of particular things may be very different from the Grammar of the other set of particular things; consider, for example, the Grammar of musical notation, in a manuscript, in relation to the Grammar of the music as played. Here the basic material elements are quite different, being marks on paper in the former case and tones in the latter. It may be equally difficult to relate the Grammars of two sign systems, or languages, even when they have a common material element; consider, for example, the problems involved in signifying in the English language something written in the Chinese language. In a general way, the art of Rhetoric may be said to be concerned with systematic translation, as illustrated in the two preceding examples. There is a consequence of translation, however, which is of the utmost use; it happens that one Grammar is rather limited in itself, not well-developed along certain lines, or simply not well-known to us. In such circumstances, it is useful to translate from the more limited Grammar (whatever the reason for the limitation) into a more developed Grammar, and within this to elaborate and expand (or, perhaps, contract) the statement. In other words, to use the structure of one Grammar to exploit the limitations of another. The conventional view of Rhetoric as being concerned with persuasion is clearly related to this, persuasion being a special case of translation.

Other examples, apart from music, outside ordinary language and languages are not hard to find: geometrical transformations in mathematics, map projections in geography, prediction in science, and prognosis in medicine are all applications of the liberal art of Rhetoric. (It should be added that a person's actions are a sign system as well as being things in themselves, and that one part of the problem with teaching right action is our refusal to acknowledge this fact, together with our ignorance of Rhetoric, as the art of translation, which implicitly accepts the lack of connection between the intellect and action.)

We use the third liberal art of Logic when we consider the relation of particular things to universals, of universals to each other, and of universals to particular things. To choose from many examples, this art is used by scientists in experimentation and by doctors in therapy, but it is also found in poetry when, for example, our concern is no longer with Oedipus but with Man. The liberal art of Logic would also be used if the school curriculum were put on a rational basis, were to be organized.

These three liberal arts are the means by which we learn, by which we discover; they are the arts of discovery and are essential to the learner, and, hence, to the teacher. The liberal arts are simply the arts of teaching and learning. The education of teachers in accordance with the liberal arts would abolish the narrow, special subjects, which have been rightly characterized as 'grammar without rules', and substitute for them a liberal education in which having learned something was the assurance that the learner could teach, and in which having learned something carried with it the desire to teach.

After School Care for Educationally Sub-Normal Children

P. S. Roberts
Headmaster, Dingle Lane School.

Dingle Lane School is a special school for 160 educationally sub-normal boys with an age range of approximately 8-16 years, and although there are many kinds of special schools catering for differing handicaps, the educationally sub-normal children form by far the largest group, and in my view pose more problems to society than children from any of the other groups.

It should be remembered that whereas the physically handicapped or the partially sighted child is very well aware of his handicap, and rightly receives the sympathy and help of our society, the E.S.N. child is not regarded with sympathy, but as more of a nuisance than anything else. This is because he is generally physically fit, is very often a behaviour problem, and is usually totally unaware of his need for compassion, sympathy and understanding. He has a strong tendency to miss school at the slightest pretext although his need for schooling is very much greater than that of his contemporaries in normal schools. He has the greatest difficulty in realizing the need to prepare himself for the acute competitive life awaiting him outside the school gate. He is prone to the harmful influence of his outside environment, which is more often than not devoid of decent moral and social standards. He is the kind you will find standing on street corners with time on his hands and empty pockets; he will be at the end of the employment queue, the last to be taken on, the first to be sacked. He is easily led and very vulnerable, despite the apparent brash exterior.

This is a fair picture of the kind of boy we have in Dingle Lane School, the child with an intelligence quotient between 25% and 40% below that of the national average of 100. Such children when they have stable home backgrounds will make good progress, and leave school with their attainments on a par with their mental capacity. Unfortunately, as I have already indicated, the majority of our children do not have the stable backgrounds which are necessary to help combat their inherent deficiencies. They are in need of affection and a feeling of really belonging to someone. They need security and stimulus. They have so often failed in the past that they lack confidence in themselves. The job of special school is therefore twofold; the establishment of a good social atmosphere is a pre-requisite of educational progress. To put it in another way: the job of the school is to create an atmosphere socially and educationally that, given time, will overcome the heavy outside influences. But having children in the school between nine o'clock and four o'clock and then sending them home is like 'winding a ball of wool during the day and unwinding it at night.'

Recognizing that we can never hope to complete our work satisfactorily if we continue to lose the boys at 4 p.m. every day, members of my staff and I decided that we should take some action to change this situation. We were also influenced by the fact that the E.S.N. child and youth is a lonely person who does not by and large fit happily into the pattern of a normal youth club. This is because he does not have the necessary social competence.

The steps we have so far taken cannot be called revolutionary: no new ideas are involved, indeed

they are very small in relation to the need: nevertheless, they are, I believe, positive steps in a forward direction.

1962 saw the launching of the first stage in a long-term plan by the school in the field of 'after care'. The execution of the plan depended on sufficient numbers of my staff volunteering to do this work without remuneration, and I am glad to say that the staff has all along the line given its loyal support.

I envisaged an after-school club for boys from twelve years and over, followed at a later stage by an evening club together with provision for educational facilities with a social bias.

The Education Committee was very co-operative and gave its blessing to the first stage of our project, which we have been able to finance ourselves by various gifts and money-raising activities. The second stage, however, will need further consultation with the Committee before it can be implemented, as it involves the Authority in a financial responsibility. I am now in the process of negotiating with the Further Education Committee for permission to put the second stage of the plan into effect in September 1964. By then, we in Dingle Lane will have a sufficient number of boys leaving school to justify the extension of our experiment. Furthermore, it is my intention to invite the girl leavers from Northumberland Street and Beechwood E.S.N. schools to the evening club. The Headmistresses of these schools have promised their co-operation, indeed Northumberland Street girls have already been to our after-school club on numerous occasions for film shows and dances.

Having decided to form a club we made contact with the parents of all the eligible boys. Written permission was obtained from over 40 parents, and I am pleased to say that the weekly attendance figure has averaged 30+ throughout the first year. During 1963 the club met from 4 p.m. to 5.45 p.m. every Tuesday and Thursday with a small selected group of 10 boys meeting on a Wednesday for swimming at Northumberland Street School Baths. The club activities consisted of table tennis, billiards, five-a-side football in the gym, draughts, dominoes, and canoe building in the handicraft room. Also associated with these indoor activities was a sailing section.

The lessons learnt by the staff and myself during our first year confirmed my previous belief that the E.S.N. boy when left to his own devices does not get the best out of the equipment provided, but soon tires and wants to try something new. The most successful activities in the club were those which were continually under the supervision of a teacher, such as five-a-side football and canoe building. Because we are having two club meetings a week I had to divide the staff volunteers into two groups, which left such games as table tennis and billiards with only one man in charge, consequently these activities suffered for lack of full-time encouragement and supervision. The five-a-side activity was an unqualified success; the boys were able to play other boys' clubs in the Merseyside area, and in these matches they broke more or less even. The story of the canoe building is also one of successful endeavour, and during the summer months boys from the club have enjoyed canoeing their own craft on Greenbank Park lake.

Benefiting by our experience during 1962, we have this year reduced the recognized after-school club to Thursday so that all available staff could be on duty at the same time: this has resulted in a much greater measure of supervision of table tennis and billiards. The effect of this change of policy is already showing itself in the greater interest being shown in table tennis. Under the tuition of the teachers the boys are learning to count the points and to play the game with understanding.

The success of the weekly extra swimming period after school is also showing more positive results this year. The swimming section now meets on Tuesday and is solely concerned with life saving. We are confident that a number of our boys will this year gain a bronze medallion for life saving.

We have also started a physical education group every Wednesday. The 15 boys taking part are all volunteers who are being coached in the more advanced arts of P.E. and I have every reason to believe that they will be in a position to put on a P.E. display by the end of this year.

At present, then, the club has Life Saving on a Tuesday, P.E. on a Wednesday, and the remaining activities on a Thursday. It is my theory and hope that these after-school activities with our boys will in the future serve as a bridge to similar but more

extended activities during the evenings after boys have left school.

I mentioned earlier that we also have a sailing section associated with the club. This part of our 'after-care' effort has only been available to the more senior of our boys, about 12 of them. We are very fortunate in having the use of a cabin cruiser which belongs to a friend of mine. This cruiser was placed completely at our disposal, an offer which I naturally grasped with both hands. The boat is berthed in the Salthouse Dock, and the Mersey Docks and Harbour Board has been kind enough to provide all facilities free of charge. The boys — under the supervision of masters — have scraped and cleaned the boat, completed a new wheelhouse and aft cabin and have done structural repairs to the inside of the cabin.

As a result of our labours we have 20% interest in the **Adventurer**, which is valued in the region of £1,100. I cannot claim that we have by any means made the most of the opportunities resulting from our labours on the boat: the financial side has been and will, I am afraid, continue to be a source of constant worry; so far we have managed to break even but the lack of assured financial assistance is a constant brake on our activities. On the credit side is a sailing and camping weekend with six boys on the River Waver at Acton Bridge, many sailing trips in the Mersey, and a week's sailing and camping holiday during August at Deganwy. For the last expedition we took fifteen boys and were greatly helped by the camping grant of £1 per head from the Authority. Further welcome assistance came from personal friends and commercial firms who supplied many items of food.

This section of our 'after-care' plan is essentially of a long term nature: only a minority of the boys can participate at the moment, but it is my sincere hope that once they have tasted the fun and adventure of the project they will continue to be associated with the club after they have left the sheltered atmosphere of the school.

The club is also the possessor of two sailing dinghies which I hope to have ready for use next summer. The qualifying factor will again be one of finance: we have the dinghies, but sails cost money and a trailer will cost the best part of £30.

Our boys are simply not in a position to pay for anything: we do our best to get them to pay towards such things as camp, but some have to be completely subsidized and the rest partly helped. The amount of unemployment in the homes associated with our school is constantly about three times the average for the Merseyside area. Coupled with this is the fact that most of the boys come from large families living in overcrowded conditions.

There is also a limit to the amount of voluntary labour which one can expect from one's staff. I think that I should say that those of us associated with the club are doing this for the reasons already indicated, but also because we believe that the type of boy we are dealing with does not benefit from many expanding facilities offered by society to meet the needs of our modern youth.

Half Our Future (Newsom Report) August 1963
Higher Education (Robbins Report) October 1963

A. J. Jenkinson
Principal of Bolton Institute of Technology.

We live in a period of Reports. Our reaction to this bombardment is, inevitably, a fatigued indifference. Few members of the public can have read both Newsom and Robbins; not many educationists have digested both. There has been a tendency to deplore the lukewarm reception of Newsom, to have an uneasy conscience about it, to feel that the timing of the two reports was unfortunate. Both, of course, are progressive; both must be welcomed by those who believe in humanity and in education. But they are very different in weight and impact. Robbins is a blockbuster, Newsom more in the nature of a handgrenade. Robbins, in terms of principles, recommendations and factual background, is of such novelty and magnitude that it will be used and expounded for a generation. Newsom, though generous in impulse, is relatively unoriginal and in the end adds little to Hadow (1926) and Spens (1938). This difference reflects the sense of values of our society, and is in no way due to greater insight, knowledge or wisdom of the one Committee as compared with the other.

Robbins in one step does two things that few could have expected and that the Universities would have resisted tooth and nail a short time ago. It establishes the principles that all who qualify for full-time advanced education, and wish to have it, should be provided with it,and that there should be equal academic awards for equal performance. The working out of these two principles constitutes the report. An immense expansion of full-time advanced education is seen to be necessary, and detailed proposals for securing it provide the most striking recommendations. 'Equal awards . . .' means not only the recognition of the very recently established Colleges of Advanced Technology as Universities, but the recognition for degree purposes of four year courses in teacher training colleges, and the creation of a new degree-awarding apparatus, the Council for National Academic Awards, to serve those technical colleges that are not strong enough to become autonomous degree-giving institutions. It is safe to say that in September 1963 such proposals would have caused apoplectic indignation in most University common rooms. The Robbins Report clarifies, sharpens and renders irreversible and irresistible tendencies that were building up in our society and education system, but which were by the masses quite unrecognized and by educationists in general only vaguely apprehended. This wind of change is, in its way, as revolutionary as that which has blown through Africa.

And like all revolutionary changes its implications are far-reaching. The dominant position of Oxford and Cambridge must be modified and their collegiate system (a hallowed institution) must be rationalized.

All universities, new and old, should accept the clearing house system for applicants. Advanced degrees should be attainable by advanced study instead of, or as well as, by thesis. The nomenclature and standards of courses and awards, both graduate and undergraduate, should be uniform. Five special institutions for scientific and technological research (SISTERS) should be created, half of whose students should be postgraduate — a type of institution new to Great Britain. Those who wish to embark on or resume higher education in later-life should be enabled to do so, and older women, in particular, should be given refresher or initial courses in higher education. These are typical suggestions about the provision of full-time higher education.

In terms of teaching method and allied matters Robbins is equally forthright in its support of progressive practice: teaching in small classes; lectures confined to exposition of principles to large audiences; the tutorial system; regular written work, returned to and discussed with the student; discussion periods; training for newly appointed lecturers. Unfortunately there is no apparatus for securing widespread attention to these recommendations, and they are likely to languish. This is an intrinsic weakness of what may be called the Report method: administrative recommendations can be implemented; recommendations about teaching and learning need not be.

Robbins also makes far-reaching proposals on planning and control. Planning should cover a period extending ten years ahead; the information and estimates for such planning should be made available; governing bodies of technical colleges should be given responsibility for finance three years ahead. In universities non-professorial staff should have a full part in internal government, and in technical colleges, through boards of studies, they should have responsibility for syllabuses and courses. In our professor-dominated universities, education officer/principal-dominated technical colleges such proposals are so advanced that they are likely to be firmly repressed unless the potential beneficiaries unite to demand their implementation.

Again, by removing the training colleges from local authority control, Robbins re-states the inadequacy of our patchwork and fragmented local government system, in which functions are hopelessly unrelated to the size and strength of the units.

★ ★ ★

In comparison Newsom is an unimpressive document. It does, of course, espouse worthy objectives, but few of these are not already widely accepted by teachers. Perhaps recommendations 3, 5 and 11 come nearest to originality — a Working Party to deal with the social problems, including education, of slum areas; the extension of school working hours for pupils aged 14 to 16; an experimental building programme to try out different forms of school organization and teaching methods in buildings designed for the purpose. There is a strong emphasis on research, enquiry, 'experimental' schools and so forth. The impression

is that the education of the less able is a problem still unsolved but capable of solution by further enquiries, all of which will take time. Enclosing this impression is a pervading and insistent sense of guilt about society's treatment, in terms of education, of the average and less than average pupils, of 'half our future'. The 1961 survey and the exposition of it in Part Three powerfully reinforce this feeling.

For all its qualities of generosity and good-will, Newsom makes a negligible impact because it does not squarely face the fact that 'the average and the below average' are, by and large, the economically under-privileged. It remains true that those who need education the most get the least of it — and that what they get is impeded by the worst buildings, the largest classes and the least adequate supply of teachers. This is no fault of the Newsom Committee as such, or of its members as individuals. Robbins and Newsom are what they are, and their reception by the public and the politicians was what they were, because in a society where privilege and power are institutionalized, the institutions of privilege are fostered and those of under-privilege are pitied, but altered only superficially.

The basic recommendation of Newsom should have been to enhance to the point of genuine adequacy the expenditure on the sort of education they were concerned with. This would mean raising it for the majority to at least the level enjoyed by the direct grant grammar schools and for a large minority — those more severely handicapped by lack of ability or adverse environment — to the level of the public schools. Raising the school leaving age in 1970-71 is no substitute for such action.

Science and the Changing Pattern of Society ★

Mary Kirwan
Loreto Convent, Co. Wexford, Ireland.



It is good for man to change, according to 15th century Marsilio Ficino, since he alone of all creation possesses free will and therefore has a history. Implicit in our title and universally accepted, is the impact of science on the changing of the old order and its 'yielding place to new'. So potent is the impact at present that the management of science in Britain has become a fully fledged political issue. So accelerated is the impact that yesterday's 'Eureka!' is today's yawn of bored familiarity. This is hardly surprizing if we accept from among reliably estimated facts that ninety per cent of all scientists who have lived since the history of man began, are alive today.

This, in turn, reminds us that we are not dealing with the abstract entity 'science' but with a group of people, developing and extending the tradition of scientific knowledge and research. In past centuries the discoveries of the scientists had but little effect on the lives of their contemporaries. But the scientists of Los Alamos have, in the unforgettable words of their leader, J. Robert Oppenheimer, 'known sin, and this is a knowledge that we can never lose.' The present responsibility of the scientific community to the changing pattern of society is in itself a vast and vital problem.

*Shell Chemical Co. Ltd. Sixth Form essay competition for the United Kingdom and the Republic of Ireland. Mary Kirwan won the first prize. She is 17. (See photo in the column opposite.)

What we call society, suggests Raymond Williams in his **Britain in the Sixties**, is not only a network of political and economic arrangements, but is also a process of learning and communications — a never-ending complex of contacts between man and man. So viewed, society is a form of communication through which experience is shared, modified, and preserved.

Today's mass media communications have linked scientific cause and social effect as never before. Jetting and 'phoning have revolutionized man's personal contacts while the commercial exploitation of scientific inventions from the camera to Telstar has led to greater social interaction and increasingly intimate interrelationships between all people, so that what happens anywhere matters everywhere. This new fact is tending to keep our generation in turmoil, involving the explosion of underprivileged peoples — demanding almost overnight the conditions they see in richer nations. Recently an eminent Indian asked an American scientist, 'Show us how to live in an industrial age.' The request pinpointed a knotty entangled area on the overall social pattern, namely the application of the enormous advances made by science and industry to underdeveloped countries.

The standard of living in these countries is rising, even if slowly, so that this trend towards 'one world' is basically hopeful. Optimism runs through every U.N. report from agencies associated with population and world resources research. 'What is almost within the human grasp' runs one report of the experts 'is nothing less than the abolition of primary poverty in its last stronghold, the bringing of lower income peoples, not to equality of income with the wealthiest people, but to hailing distance, so that there is no longer a wide social and material gap between them.' In fine, scientific, or rather technological developments, are altering the whole structure of the social milieu.

They have produced a mass society in the sense that the bulk of the population has become incorporated in it. The individual himself has a greater sense of attachment to the society as a whole, and a greater affinity with the totality of his fellow man. It follows that there has been an undeniable change in the function of the family. In contemporary society, fewer obligations and relationships are determined by family membership. Rather there is a tendency towards specialized groups emerging from the popularization and publicity of personalities and stereotypes and from the packaging and processing of experience provided by the mass media.

Needless to say, a modern society is an industrial one for which an elaborate network of transport and communication is essential. It is a society tentatively adapting itself to automation. Here science has mounted a bigger horse than there are reins to control. But daily industry can now become a servant rather than a master, if we handle the consequences of automation correctly. With shorter working hours and more time to do nothing yesterday's hobbies and cultural pastimes tend to become central and here lies the greatest social challenge facing the Western World — the training of its society for leisure. What does the weaving of the cultural pattern indicate at the moment?

Where the forms of mass media are at the disposal of man's leisure hours it is quite a struggle to elude those whose only wish is to entertain. Leaping headlines lure him to a boxing match, neon lights to the cinema, while a purring voice invades the solitude of his car. Downstairs the television set, and at his bedside the heaps of attractive periodicals, peacefully ensure that whatever else may go wrong, he will be entertained. More music is poured into the world than ever before. But is this Renaissance in music a true cultural awakening or an assault of indiscriminate sound? Does television in particular — one of the great forces in our modern civilization in its power to form or change the ideas of society — effectively nourish a mass culture with high quality content? The critics, on the whole, are pessimistic. Perhaps the worst single aspect of mass culture, they maintain, is its rootless nature. At almost all intellectual levels, everything exists in order to be replaced, and nothing is as dead as yesterday's best-seller.

But if some of the critics are convinced that cultural responses tend to be passive and that media content is trivial and insignificant, is it not possible that the content and passivity of the response mirror accurately the society in which we live? If the vision has been lost, it is short-sighted and self-defeating to blame the media. The laws of scientific progress must not be seen as so inexorable, so determinist, and so defiant of all control that the demands of a right social order are

swept away. Like the Red Queen, man must keep running if he is to keep his place in creation — but he must run so as to gain the mastery.

It has taken the threat of extermination in a nuclear combat and two world holocausts to make him re-think his attitude to war alone. And even while man's spaceships reached for the future and the stars, the tragic use of a telescopic lens over a street in Dallas, Texas, sent a shocking, sobering shudder through our mass society. An act of the Dark Ages was a reminder that though the form and shape are endlessly altering, the basic fabric of society has changed but little from the scientific impact. What man's inventive genius has created, his character has failed to control. Only when the influence of morality and religion equals that of science, will society be equipped with the 'complete knowledge' that embraces the past and the fascinating future. Only then will it appreciate en masse that true science leads to the enhanced understanding of the Creator Who sustains all things from atoms to stars, from neutrinos to nebulae, from viruses to man and the angels. Only then can society thrill to the true glory of the first count-down for the moon.

Reviews

The Initial Teaching Alphabet Explained and Illustrated

John Downing
Published by Cassell & Co. Ltd. 12s. 6d.

A measure of the general interest which i.t.a. has created is the publication of a revised and enlarged version of **Too Bee or Not to Be,** John Downing's original introduction to the Augmented Roman Alphabet which provides one symbol for each of the basic sounds in England.

This is essentially a practical book, with the primary objections that spring to mind answered simply but fully. Guidance is given as to how the various characters should be written and used, and specimen passages in i.t.a. give some idea of its appearance en bloc. Encouragingly, the 'layman' experiences little or no difficulty in reading these pieces.

A useful appendix gives details of the 'readers' which are now available in i.t.a.

The i.t.a. Reading Experiment

John Downing
Published for University of London Institute of Education (Studies in Education Series) by Evans Bros. 10s.

One of the most intriguing side effects of the current experiment concerning Sir James Pitman's Initial Teaching Alphabet is furious controversy amongst the extremists.

Some set up an emotional resistance and reject i.t.a. on purely intuitive grounds. Others, including the lovers of gimmicks, the tilters at windmills and the bangers of empty kettles, proclaim i.t.a. to be the educational panacea of all time, again on little more than intuitive grounds. Both groups find it impossible to discuss the subject without loss of temper. Or face.

The i.t.a. Reading Experiment is an object lesson in the way to evaluate a matter of such controversy. Mr. Downing puts forward the three papers he presented as Reading Research Officer in charge of the experiment and deals calmly and statistically with the results achieved by experimental groups of children who have been taught reading through i.t.a.

A careful consideration of the figures fails to reveal a single aspect of reading in which the i.t.a. groups are not ahead of the control groups. Yet Mr. Downing continually stresses the need for caution in interpreting these results, since they form only part of the long-term research.

Comments from headteachers whose children are using i.t.a. seem to indicate that self-confidence, enthusiasm and maturity are positively affected by the aura of success that is built up around reading. The undeniable evidence of children reading earlier, happily, and more easily, may lead educationists to rethink some of the fundamental 'facts' that hitherto have been accepted in relation to such issues as reading readiness.

As Mr. Downing says: 'The medium used in beginners' books seems to be a vital factor in learning to read. Since most reading research has failed to control this factor of the printed medium, many generalized judgments on problems of reading instruction may need to be modified.'

A number of indications as to the directions in which further research needs to be carried out are given. Amongst the most urgent appears to be that of investigating the use of i.t.a. in remedial reading. The one vital question that perhaps might be added is 'Would it be feasible to abandon the traditional alphabet in favour of Augmented Roman on a permanent basis as distinct from an interim initial teaching measure?'

Messrs. Evans Bros., the publishers, deserve a pat on the back for managing to produce the book within four months of the date on which the final paper was given.

James Webster.

A two-year-old goes to nursery school

Marjorie Graham Janis
Tavistock Publications. 25s.

This is an American book on the reactions, stresses and strains of a small child going to nursery school. It is written by a woman with children of her own, with much experience in the field of child guidance and therapy and who, as a friend of the family, has intimate knowledge of Lottie, the little girl, and her background.

Lottie has two sisters, Dorrie who is $5\frac{1}{2}$ and Heidi who is 10. The family is close and happy and Lottie, as the much loved and youngest member, is a contented, independent, and highly verbal child, intelligent for her age. Her mother decides to send her to nursery school at such an early age because Lottie misses her sisters when they are at school. Her mother feels too, that Lottie needs the extra activity that a nursery school can give.

The writer is primarily concerned with supporting the theory that when a small child goes to nursery school it is important to its well-being that mother stays too, until the

child is ready to accept separations from her of short intervals, lengthening into longer periods when the child has become adjusted to school life. I challenge this theory: I do wonder whether Lottie would have been happier and her initial nursery school experience less disastrous if she had been left by her mother for very short periods of, say, half-an-hour, under the teacher's care from the outset. Divided responsibility is never successful and this is what it must appear to a child when her mother stays as a passive spectator and disappears for occasional and differing periods of time. I have certainly found that to leave my little girl who is $2\frac{1}{2}$ years old for short periods with other children away from home is in no way upsetting to her: from being a child who could not bear to leave my side she has in two months developed into one who looks forward to the frequent visits she makes to friends' houses to play. This prompts me to say to any mother who is thinking of sending her child to nursery school that if it can be arranged for her child to play with other children away from her it would be of tremendous help to the child as a stepping stone to nursery school life.

I found this book informative and interesting. It has also made me, I hope, a little more perceptive of the reasons for my own children's behaviour and moods.

Patricia Hunt.

Language Thought and Personality in Infancy and Childhood

M. M. Lewis
Published by Harrap & Co. at 18s.

Professor Lewis divides his book into three parts, Infancy, Early Childhood and Later Childhood, and carefully enumerates and classifies most of the information on each subject. Much of this source material is not easily available outside University libraries and it is presented logically, succinctly and pleasantly.

This is a careful developmental profile of the growth of children's language with wide-spreading references. It skilfully relates language to general development in normal children and in those with physical or environmental difficulties. Professor Lewis is sensitive to children's growing powers and has a scholarly basis for his ordered and skilful account. As he says, the teacher 'must remember that a child's language is an intricate pattern of habits, deeply rooted in his personal history and permeating every movement of his daily life. The linguistic education of the school is to be thought of least of all as 'an eradication of bad habits to make way for good ones'.

As one of the great assets of this book is in making available sources of research the references are strangely unsatisfactory. Not only must the reader look up, say (13) under Notes and then from there to References but he must also look back to the beginning of the chapter which he is reading to find which it is. All this is quite unnecessarily time-wasting and leads easily to mistakes as, for example, there are eleven references marked (9). Surely every aid should be given to accurate reading, not every difficulty put in the reader's way? Absence of names of articles in periodicals is also disappointing. For example, **Hildreth G. 1944 J. Genet Psychol.** Would this be of interest to the reader? No one knows, because we are not told the subject of the article!

Nevertheless, a book such as this has been needed by teachers and parents for a long time and should be sure of a warm welcome.

Mary Waddington.

Liberal Studies. An Outline Course

N. C. Dexter & E. G. Rayner
Pergamon, 15s.

Two teacher friends of mine recently moved into further education, with posts in 'English & Social Studies' and 'Liberal Studies'. Both asked their heads of department (Commerce and Engineering respectively) what to teach: the replies were 'Well, English mainly, but you can let them read the papers for a couple of periods' and 'I don't know really: whatever you like.' At the opposite extreme there are colleges with Liberal Studies departments of some years' standing, with half-a-dozen full-time staff, highly organized syllabi, and examinations that count. And presumably a similar, if less extreme, disparity is to be found in the grammar schools. It is obviously good, therefore, that Liberal Studies teachers of some years' experience should disseminate their ideas as to what should be taught and how, and circulate specimen syllabi: both through the national associations set up for the exchange of ideas, and by publication. The latest published contribution is the second to come from the senior classics master at Corby Grammar School and the senior history master at Wyggeston Grammar School for boys.

This volume, like several similar ones, is sure to be useful. Its subject matter falls into three categories: political theory (chapters on 'Liberty', 'Rights' and 'Democracy'), sociology ('Class' and 'The Population Explosion') and appreciation of the arts ('The Good and the Better' and 'Modern Poetry'). There is also a final chapter on 'Leaving School'. All of this material falls outside most sixth-form academic syllabi; all the subjects are relevant to students in further education.

But who is to use the book and how? Is it a series of essays on content and method, or a specimen syllabus (which the title suggests), or is it a collection of texts for student use? The answer must vary from item to item. They vary greatly in concentration, and in the amount of background knowledge necessary in the reader. For instance, the two chapters on sociology presuppose no knowledge of that subject, and illustrate important but limited topics with easily digestible material: they should prove tractable and stimulating to sixth-formers of any specialism, and National Certificate and Diploma students. Alternatively, they would prove most useful starting points for discussions on class or population with craft and technician classes.

For the political theory chapters, on the other hand, with their summaries of relevant political philosophy from the Greeks to the present day, very few student readers will have the necessary background knowledge; and one doubts whether the ideas of Hobbes, Locke and Rousseau, of Bentham and the Mills, can be taught in such compression to many classes. Furthermore, four of the five names I select occur in all three chapters: being dealt with summarily, from slightly different angles, three times over. Now the themes are important (Liberty, Rights, Democracy); and the idea of tracing them from Graeco-Roman times, through mediaeval Christendom, Renaissance and Reformation, etc., is good; questionable is the attempt to do three separate (but overlapping) surveys of key ideas rather than one detailed history of political thought. Perhaps these chapters are best regarded as essays for the teacher, who may then plan either a course in political theory, or the kind of brief first-hand treatment of each topic that the book gives to the two sociological ones.

Thirdly, we come to the two chapters on the arts. 'The Good and the Better', which opens the book, is perhaps typical of it. Amongst those wholly concerned with teaching Liberal Studies there must be a higher proportion of progressive educationists than in any other sector of the educational field excepting the comprehensive

schools, and it is no disrespect to the authors to say that ideas like theirs are being tried out up and down the land. (All honour for getting them in print!) There is, to start with, the analysis of 'greatness in art', in terms such as economy of expression, universality, originality. There is the device of comparing two items from the same medium, one a work of art and the other a mass-produced commercial specimen: a Raphael Madonna and a bikini-belle poster, for instance. There is the odd flash of inspiration, the idea that perhaps few others have had: for example, that a class be invited to better a 'pop' love lyric from the works of the English poets. There is also the occasional intellectual sloppiness (caused, perhaps, by trying to go just a bit too far to meet the students): like the statement that, ultimately, 'beauty is that which gives pleasure.' Finally, the exposition: as in some other chapters, this is disorderly, proceeding apparently on the 'one thing leads to another' principle, so that one loses track of the main theme. For this reason, and also because of the extensive name dropping (sure to perplex any student not already liberally educated), this chapter is also best seen as an essay for the teacher.

'Modern Poetry', on the other hand, while showing the same apparently random exposition, is stocked with quotations rather than just names, and this should make it more accessible to student readers. Now it is generally agreed that Liberal Studies in grammar schools and in further education are very different matters; and though much of the Dexter-Rayner material could be used in both, it would have to be adapted to the very diverse educational backgrounds of the students — a point well illustrated by this chapter, which aims to show that twentieth-century poetry can be **as enjoyable** as (say) Milton and Wordsworth. This is all very well for the brightest grammar-school English specialist, but for the vast majority of ex-secondary modern students one must assume a rooted prejudice against all poetry, as being something artificial in language and unreal in ideas and sentiments. The approach to them must be that, whatever their reaction to the poetry of the past, that of the present (and, by extension, poetry in general) can be exciting and relevant. (And if they really enjoy Lawrence, they might eventually be brought to enjoy Wordsworth.)

So much for this interesting and useful book. I am worried, however, by some of the claims made for it, which could produce disappointment in those who buy it. It is said to provide solutions to the problems of teaching Liberal Studies to 'students . . . in their first years of further education.' First-year Higher National Diploma or Dip. Tech., maybe. Secondly, the two volumes 'fill a gap which has so far existed.' That would have been true three years ago, but hardly now. Thirdly, there is the concept of them as a series of texts, forming an 'outline course'. As texts they are open to various criticisms (already indicated); as a course they must be faulted for the absence of material on Economics and Psychology. The description in the opening chapter of volume one — 'basically a series of essays or articles on selected topics of general interest' — does the volumes more justice than these claims.

Kenneth Richardson.

DOROTHY MATTHEWS, B.A. Lessons (Visit/correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, etc. English for foreigners. New address: 7 Summerlee Gardens, London N.2. TUDor 7357.

Correspondence

Wiltshire.

Dear Editor,

The current i.t.a. reading experiments with children have provided a wonderful opportunity for reforming English spelling as a whole. This reform has long been talked about and delayed.

Thanks to Mr. Pitman, an 'Augmented Roman Alphabet' is now in use, and children's initial reading books are already being printed with it. It should be quite unnecessary, however easy, for children to make the transition to the old alphabet. From now on, without delay, all publishers should print all new books, especially books for the young, with the new alphabet, and before long, as the children grow up, the reform will have been completed.

There is already a distinct deterioration in the spelling ability of the younger generation, as more and more primary schools encourage interest and originality, rather than correct spelling. Although children may find the transition from the i.t.a. to the ordinary spelling easy, I feel sure that they will not turn out to be correct spellers.

For a time the two ways of spelling may continue to exist side-by-side, but it should be far easier for grown-ups to change to a logical, phonetc system of spelling, than it is for children to change to a completely illogical one.

Basic English, as a universal language, is easy for foreigners to learn, because of its lack of inflection. The great difficulty has always been the absurd spelling, which this new alphabet would remove.

I urge all those with influence, especially newspapers and publishers to take the lead in this reform and insist that the plunge be taken without any more delay.

Yours faithfully, Elizabeth W. Potter (Teacher).

I.B.B.Y.

Readers who were interested in Dr. Richard Bamberger's articles about the **International Board on Books for Young People,** will be glad to hear that I.B.B.Y. is holding its 9th congress in Madrid in October this year. Subjects: 'The development of books for children and young people since the second world war' (Mrs. Carmen Bravo Villsante and Mr. Santos Torreolla); 'Promotion of the reading of literature for children and young people in the developing countries' (Dr. Richard Bamberger); 'Books for the young and international understanding' (Mrs. Lepman, founder of I.B.B.Y.). Anyone interested should write to Dr. Antonio Tena Artigas, Ferraz, 13, Madrid 8, Spain.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

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Look Out

The International Secretary's Column (17)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

The single most important aspect of the Russian Revolution is its double significance, for the Russian people themselves in their historical evolution and for large parts of the rest of humanity because of its ideological, prophetic claim. Communism in the USSR and its variants in other parts of the world have already thrown many challenges at traditional forms of education and will clearly continue to do so. Two specifically NEF considerations arise. Can there in fact be a place for the NEF, a voluntary organization, in any kind of Communist society? What is it in Communist education, which has admittedly caught the ear of a substantial proportion of mankind, that the NEF must both accept and reject? If we could in all charity provide a clear answer to that second question, not only would the previous one be answered but also a vital contribution be made to education for world understanding.

I have already indicated the general reason why a study of the Russian Revolution of 1917 and its consequences must constitute an essential element in a programme of world studies. Whether in the USSR itself or in the non-Russian Communist societies, so widely divergent as China and Jugoslavia, or in others where Communism though not accepted is being considered, or in the avowedly non-Communist societies, acquaintance with the following knowledge is surely indispensable to responsible citizens of tomorrow:

1) Who Karl Marx was and what his message proclaimed.

2) The causes and course of the Russian Revolution via Lenin, Trotsky, Stalin and Kruschev.

3) The creation of Communist China — the career of Mao Tse Tung.

4) Examples of Communist phenomena in different parts of the world.

Sound teaching of the above material must obviously vary in content and method as to whether we try to communicate it to that vast majority of the earth's children who will have no more than an elementary education, or to the minority enjoying complete secondary schooling with prospects of university education later. I wonder how much agreement or disagreement there would be among NEF members to these three propositions:

1) All children at some stage of their elementary education can learn and should be taught that Marx was a great social prophet, that the Russian, Chinese and other peoples have in spite of terrible suffering revolutionized and improved their conditions of living as a result of forming Communist Governments, that Communist systems share the same needs as non-Communist ones, namely to avoid genocide by making sacrifices for peace.

2) The academically gifted children, privileged to enjoy a full education, should study the ideological origins of the so-called Cold War and the conditions of its termination, political, economic and psychological.

3) By actual visits and exchanges, teachers, students and older pupils from Communist and non-Communist societies should encounter each other, not just, or chiefly, for recreation, but in the discharge of some commonly accepted duty — the dialogue of a common concern for others.

Workers of the world, like all its children, have indeed nothing to lose but their chains, but the manner in which these are cast off will determine whether fresh ones do not take their place.

'To become free of a bond is destiny: one carries that like a cross, not like a cockade.'

Those words of Martin Buber are perhaps the guide as to what may be accepted and what must be rejected in the legacy of the Russian Revolution.

the New Era in home and school

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Editor's Letter

Modern Mathematics
The teaching of Mathematics is clearly in a revolutionary (as well as evolutionary) phase: hence an issue of **The New Era** devoted solely to this important subject. In addition to articles on various English experiments (The Midland Mathematical Experiment, the Leicestershire use of Dienes' materials, and the overall School Mathematics project) we have David Wheeler's comments on the 'revolution' here. We are immensely fortunate in being able to include Dr. Freudenthal's account of how the Dutch are successfully tackling the re-training of teachers so that they 'are able to judge modern mathematics and to choose among its formal aspects those which might improve teaching methods', particularly in secondary schools.

New Education Fellowship sections
Miss Moyse, the NEF Executive Officer, writes: 'The transformation of the German Section into a German-speaking Group is causing considerable interest in Germany, Switzerland and Austria. Its formation was even announced in the **Frankfurter Allgemeine Zeitung**, and evoked a reply from Dr. Kral Wilker of Bad Orb, who gave a short summary of the history of the NEF's Foundation, paid tribute to Dr. Elisabeth Rotten's contribution to its work and pointed out that it was not so much a "foundation" as a renewal of the work

The French-speaking Group which consists of France, Belgium, Luxembourg and the French-speaking Swiss Cantons, is also developing rapidly, and plans to extend its activities to all French-speaking parts of the world.'

It is good to note that Philadelphia, USA, has formed its own Chapter, and there is an interesting newly created 'Great Lakes Chapter' which covers both Detroit, Michigan, in America, and Windsor, Ontario, in Canada. In an increasingly nationalistic world, these new sections which ignore national boundaries provide exciting promise for the future.

Look Out
Dr. Henderson's page will, alas, be finishing with our December number this year. These articles have been of great interest to many readers, and we propose to reprint them in the near future in booklet form. Details of price, etc., will be given as soon as these are settled. M.M.

Elisabeth Rotten

Nur wenigen ist die Kraft gegeben, Idee und praktisches Leben in Einklang zu bringen. Elisabeth Rotten gehörte zu diesen wenigen.

Ursprungsquelle ihrer ethischen und geistigen Lebenshaltung war die Tradition jenes weltoffenen Humanismus, wie er im Werk Goethes, mit dem sie sich stets aufs neue und in zunehmender Intensität beschäftigte, seinen Ausdruck gefunden hat.

An der Fundierung und schöpferischen Fortentwicklung dieser humanistischen Tradition im Geistigen und ihrer Verwirklichung in der Praxis arbeitete Elisabeth Rotten unermüdlich und selbstlos. Das Ausmass und die Fruchtbarkeit ihres Wirkens — ihre karitativen Werke, die Förderung des Friedens und der Völkerverständigung in Wort und Schrift, hervorragende Leistungen auf den Gebieten der Erziehung und Wissenschaft und literatische Publikationen — könnten nur in einer ausführlichen Biographie gebührend gewürdigt werden.

Elisabeth Rottens erstaunliche Tatkraft, Ausdauer und Konsequenz in der Verfolgung ihrer Ideen und Ziele mussten jeden mit Bewunderung erfüllen. Ihre innere Sicherheit und Unbeirrbarkeit beruhten nicht zuletzt auf einer Überzeugung, die sie wenige Monate vor ihrem Tode in einem Gespräch mit Mitarbeitern des Sonnenberg-Kreises in die folgenden Worte fasste: 'Die meisten grossen und für die Menschen segensreichen Neuerungen sind ursprünglich Utopien gewesen, und es gehört zu den glücklichsten Augenblicken, die Verwirklichung von Wunschvorstellungen und Hoffnungen zu erleben, deren Erfüllung zuvor allgemein für unmöglich gehalten wurde.'

Aus dieser Überzeugung gewann Elisabeth Rotten den Mut und die Kraft, in der Spannung zwischen Utopie und Realität zu leben, einer Spannung, die ja nur dort entsteht, wo die Utopie einen konkreten Bezug zur Realität hat, also im strengen Sinne gar nicht utopisch, sondern vielmehr handfeste Konzeption ist.

Überhaupt war Elisabeth Rotten alles andere als eine weltfremde Idealistin. Sie wusste durchaus die realen Gegebenheiten und Möglichkeiten nüchtern einzuschätzen und die Notwendigkeiten des Tages zu erkennen. Gerade weil sie sich keinen Illusionen hingab, konnte sie in ihrem Denken und Handeln eine so weitreichende und überzeugende Wirksamkeit entfalten.

Der starken inneren Anteilnahme und steten Bereitschaft zur Mithilfe, die Elisabeth Rotten allen Bemühungen um eine Verständigung zwischen den Völkern zuteil werden liess, ist auch ihr Mitwirken im Internationalen Arbeitskreis Sonnenberg schon bald nach dessen Gründung zu danken. In zahlreichen Vorträgen und Diskussionen führte sie hier Menschen der verschiedenen Nationen, Lebensbereiche und Überzeugungen auf den Weg einer vertieften geistigen Auseinandersetzung mit den Problemen unserer Zeit und zu gegenseitiger Achtung und Toleranz.

Den vielen Menschen, die Elisabeth Rotten auf dem Sonnenberg erleben durften, wird sie nicht allein ihres reichen und fundierten Wissens wegen, sondern auch als lebendiges Vorbild für jene Gesinnung unvergesslich bleiben, die sie einmal als Forderung an den Erzieher in die Worte fasste: 'Der Erzieher geniesst den grossen Vorzug, dass er am Lebendigen, am Werdenden, am Menschen arbeitet. Diese grosse Bevorzugung, meine ich, hat er wieder gutzumachen und auszugleichen durch ein erhöhtes Verantwortungsgefühl, durch ein verschärftes soziales Gewissen.'

Der Sonnenberg-Kreis weiss, was er Elisabeth Rotten zu danken hat und was er mit ihr verliert. Er weiss auch, welche Bereicherung ihr Einfluss für seine zukünftige Arbeit bedeuten wird.

M. Köhne,
Sonnenberg Centre.

(Continued from p. 191)

methods, but also that the way to modern secondary teaching of mathematics through retraining the teachers is likely to be more straightforward and more feasible than through textbooks written under the too strong influence of people who are too far from secondary instruction. There might still be some danger of a new branching off of school mathematics. To prevent this one has to make these refresher courses, in some form or another, a permanent institution. Projects to achieve this are now under discussion.

New Mathematics

Its implementation in teaching in secondary schools, particularly in the Netherlands

Hans Freudenthal
Professor of Mathematics, Utrecht University

As long as liberal education has been a well-defined system, mathematics has been a part of it, at least nominally. Even in the old grammar school there was some room left for mathematics because people believed that it could rival Latin grammar as a whetstone of wit. On the other hand mathematics was invented for practical uses and has been useful during the centuries to an increasing degree. In so far as mathematics have to be useful, it is a natural tendency to have them taught as a technique, or rather as a catalogue of techniques. Even at the university level there is some pressure on mathematics teaching to deform it into a teaching of techniques. No doubt quite a few mathematical techniques have been perfected to a degree that they can be learned and applied without any notion of what they mean, even by dull students. However, in performing those techniques, mechanical, electric and electronic computers have proved superior to their human precursors. They have taken over and they will take over from humans all those tasks which can be performed by mere techniques, so one may doubt whether it still makes sense to teach mathematics as a catalogue of techniques.

The actual situation in secondary education is still worse. Most of the techniques which tradition assigns to its curriculum, are not useful either. Or rather, they are just useful within the narrow frame of a curriculum which often has its goal in itself or in some final examination. It is this feature by which secondary education mathematics is distinguished from mathematics proper such as it has developed after the branching off of school mathematics. Meanwhile school mathematics underwent a development of its own which was hardly influenced by that of mathematics proper, because teachers, after leaving the university, were not any more able to bridge the broadening gap between both mathematics in their teaching.

It is the conception of a particular kind of mathematics to be taught at secondary schools that has been fundamentally wrong in the recent history of education. It is true that any science knows a hierarchy of levels of understanding, and for mathematics this is perhaps still more true than for any other science, at least in so far as there these levels can better be distinguished. All these levels have their own rights. There is no reason why the title of mathematics should be reserved for what at times is the highest level of understanding or to blame mathematical activity on a lower level because of its lack of exactitude. Mathematical exactitude is not an absolute virtue, it depends on the context, which if the context is educational, means that it depends on the level of understanding.

Whoever knows about the accelerated evolution of modern science, may ask whether in the past secondary education has had any chance to keep pace with the progress of mathematics. To answer this question, one has to distinguish different kinds of progress. In the last century mathematics did not simply develop by expanding its bulk of knowledge. An increasingly important feature of mathematical activity is organizing mathematics by mathematical means. The belief that science is disintegrating by growth and specialization, is as widely spread as any commonplace may be, and it might as successfully be challenged. The most noteworthy counterproof is mathematics, which notwithstanding its enormous growth and specialization is much easier to survey today than it was fifty years ago, just because the context of the most fundamental concepts has broadened and their interrelations have multiplied.

This applies even to the most elementary concepts. A striking example is the fresh life in the number concept since the 1870s. Its origin in the dawn of mankind and in the prime age of the individual is intuitive. It is number as the number of something that is counted, and then counting means establishing a one-to-one relation between two sets, one of which may consist of conventional numerals. Adding is actually putting together, and multiplying is taking one factor as often as the other indicates. Soon, however, and especially as a consequence of extensions of the number domain, the number concept is frozen in algorithmic rules, both in the development of the species and of the individual. The number as number of something that is counted is left as a matter of the crudest applications, and in mathematics proper it is not at all relevant. At least

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Edited by
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it was so until the time of G. Cantor, who first made conscious the intuitive process of abstraction that leads from an intuitive origin to a formal number concept. Cantor's definition that sets have the same cardinality if they can be mapped one-to-one on each other, announced a new level of mathematical understanding and mathematical exactness, and a total revision of actual mathematics on the basis of set theory.

The next wave of fundamental reconstruction of mathematics was axiomatics that took its origin from Hilbert's foundations of geometry. A few decades later it was followed by formalization, i.e. the conscious reshaping of mathematical language by mathematical means. Working on its formal aspects to broaden the survey and to deepen the insight, has been an important mathematical activity during the past century and particularly in the last few decades.

In recent discussions on modern mathematical education, however, new subject matter has been the cardinal point. New subject matter may be desirable, but in itself it does not warrant better mathematical education. If we wish set theory, linear algebra, algebraic structure, axiomatics, logic to be spared the misfortune of older topics of being transformed into a catalogue of techniques, we have to be watchful. This is the reason why I stressed in my historical sketch the formal aspect of the modern evolution of mathematics. The gap between school mathematics and genuine mathematics has to be bridged by an adaptation of the curricula to the modern evolution. What is wrong in school mathematics is primarily the form and not the contents. Modern mathematics has to be introduced into the curriculum primarily as a tool to remodel didactic methods and to improve mathematical understanding. For that matter new subjects is a secondary concern.

I agree that this view is not generally accepted. There are modern textbooks in which set theory and mathematical logic or rather some techniques of these fields are taught in selfcontained chapters, unrelated to the rest, as a subject matter, not as a formal tool, and the projects on teaching axiomatics I have seen, are all aiming at a subject matter to be taught, rather than acquiring a means of organizing mathematics. I think this is fundamentally wrong, and for a few years I have been uneasy about the

It has recently become a bad habit to use words like 'traditional' and 'modern' applied to syllabuses in mathematics. There is a dangerous over-simplification here, implying that we face a revolution away from what has been tested and tried for centuries. This is not true. We are within a developing system and it is our basic disability to stand outside it and see the pressures which prevents us from recognizing the necessity for healthy continuous change.

The three main forces operating on the systematic teaching of mathematics in the last 120 years have been of different types. The first is the overall necessity for mathematics to be known: one might say this is a reflection of the progress of society, and it is always with us. From this we may derive the general aims of mathematical education. The second force is that of making available to the unsophisticated the elementary applications of mathematics in an essentially practical sense. This is a mixture of what is theoretically considered to be required and what, in the sense of folk-lore, is literally handed on. In the past these applications have been mainly commercial, but the notion of mathematics as a tool for the sciences is developing fast though not yet immured in elementary text-books. An example of the distinction between theoretical requirements and folk-lore is where change is given for something bought. The ubiquitous complementary addition process which never states the amount of the change, only that it is correct, is one that persists as a folk-way. Indeed in the larger stores there is deliberate instruction in this method for the new shop assistants. The theoretical requirement, taught in school as one of the many subtraction algorithms, just does not satisfy the social situation. Thirdly, as systematic schooling has developed, the need to satisfy the requirements of adequate selection for different stages has resulted in the growth of agreed syllabuses and of externally arranged examinations.

My thesis is that we have not cared enough for the teacher who has to face the factors mentioned earlier and attempt to hold a balance between the three forces described above. In the end, progress is made by individual teachers satisfactorily doing just this, but what steps are we taking to ensure that as many teachers as possible are so enabled? Further, these forces are widening the gaps and making hitherto progressive teachers feel inadequate and uncertain.

The isolation felt by the individual teacher drives him back to his classroom using methods and techniques that are familiar and well established; and this strengthens his approval of such methods. This is the simplest reaction to pressure. Without adequate time and resources to react more positively to progressive movement, it is as well that the teacher has this safety device. This is one negative reason in favour of the present freedom.

But there is progress; there are those people of creative ability as teachers whose courage is less than that required to break away from our present iron system but who, with a less rigid frame, would show strength and thought which would benefit us all. It is possible to see, for instance, that where a local authority has given material approval to projects there is a rise in the number of good people able and willing to work on their own. In another sense the existence of a voluntary co-operating body of people enhances the work of the individual. Much of the work that is seeing fruition in the different schemes has started in atmospheres of such co-operation, through membership of associations, by being involved in a close relation with other schools or with a university or technical college; or simply by having a well-knit team in a single school. The examples of success or half-success can be proliferated, and the big danger is that we then rely on this to happen simply by hoping that it will. We do not know enough yet of the social engineering needed to ensure that the individual can contribute as much as possible without either inhibiting him by isolation or, what often tends to happen, oppressing him by adulation.

In another article in this issue the School Mathematics Project is described, and it is interesting to note the history. One of its strengths has been in acts of co-operation between participating schools. There is a sense in which the individual schools would not have acted as they have done if there had been no such decision to restrict their freedom of choice. There are, on the other hand, teachers who have continuously and for a long time experimented and developed, albeit within the normal mathematical field.

The number of teachers who have had the courage

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to change within the system is minute. The risks are too great, for the factors which govern his acts are more and more forcing a uniform system of acquiring knowledge on at least fifty per cent of the secondary population. The worst feature of our system is that while actions have over the last 120 years led to a steadily increasing availability of education for all, they have also led to an increasing uniformity. This is offset by the more vocal and articulate amongst teachers, advisers and others who, working desperately to spread their enthusiasm and knowledge tend, humanly, to live by the maxim that runs: 'I meet teachers most of my time and so I meet most teachers.' The danger of this is that it prevents our facing the social problem of providing for the majority of teachers. An examiner sitting on a certain GCE board unwittingly referred to it in this form: 'the majority of the board consists of teachers' — with the clear implication that therefore consultation existed with the majority of teachers in the area. There can develop a dangerous euphoria amongst those who lead thought on new work. People move round the country generating excitement and leaving behind anxiety and sometimes mounting suspicion. Our freedom is limited now by not having either the means or the knowledge to act out a choice which the teacher has been encouraged to make. Look at the developments in areas linked with contemporary mathematics teaching:

(i) the increasing knowledge of the nature of the growing child's thoughts;

(ii) the rapid expansion in mathematical knowledge;

(iii) the basic change in mathematical philosophy, recognizing that it is humanly created activity and not the discovering of absolute and immutable laws;

(iv) the increasing use of organized mathematics in industry;

(v) the advent of rapid computation and logical programming;

(vi) (more sinister) the smoothing out of teaching technique as opposed to the generation of good learning, so that more people pass more examinations.

The dangers which accompany the growing attempts to ameliorate the teacher's despair, before this explosion involving mass schemes and projects, are that by over-praising such schemes the vigorous individual, on whom, in a thousand different schools, ultimate progress depends, is sent to the wall. Or, he joins in and the freedom which was his has been sacrificed, with only a chance of some resulting marginal good.

May I remind the reader that lip service is not enough. Headmasters of secondary modern schools, who up to 1957 had developed sound educational establishments not based on external examinations, know how freedom was modified when the GCE Ordinary level became a respectable aim. They were free to choose, but some pressures were too great. On the whole the freedom of most teachers is a hypocrisy and a humbug. By paying such lip service we are prevented from developing a

positive system, one where it is made appropriate that advantage be taken of change and that the requirements and expectations of a progressive society are fulfilled.

This will involve us in accepting changes of a kind which apparently restrict the freedom of the teacher but will, because these very changes imply a developed ability to choose more knowledgeably, actually enhance his freedom. There are experiments going on in team-teaching where personal integrity has not suffered but in which it is clear that distinctions are apparent in what each individual can contribute. Movements of this kind recognize that groups of teachers with or without help from outside the school framework can possibly work together more fruitfully. It is becoming more apparent that the modification of the simple freedom in this positive way must be considered more seriously.

All society has the responsibility to educate. For a particular group of children it has not always to be enacted through the mechanism of a single individual. Though his responsibility is high he should, by his awareness of sources of help and care, feel able to carry that responsibility supported by the groups to which he belongs.

In mathematics, where there has been traditionally so much fear and where there are many limited aspects which because of ease of testing can take on the guise of the whole of mathematics, the isolation of the teacher is particularly regretted. It is no longer the case that the community can hand over responsibility to the teacher in the accustomed way. Teachers will continue to accept the task set, but the factors I have described will operate more and more to eliminate good education from the system as a whole. The history of the growth of mathematical education shows an extending gap between the isolated practitioner and mathematics, both in application and in development. Time and money must be spent on investigating all the modes through which teams of people at all levels may co-operate to educate and to overcome the fossilizing consequences of the random interlocking of effective factors in a free society.

Meanwhile the individual always will remain responsible for his own contribution. We have to see that this contribution is not lost in the hypocritical praising of apparent virtues. That a man can be left free and alone to strive after the moon is a cruel manifestation of this hypocrisy.

The School Mathematics Project

A. G. Howson
University of Southampton.

Many countries, notably the U.S.A. and some of the European states, have in recent years made large-scale efforts in the field of mathematical syllabus reform.

Nothing comparable to these efforts existed in Great Britain until two or so years ago and this may have been due, at least in part, to the practical difficulties posed by our examination system and exemplified by the following closed-loop argument:

1. school mathematical syllabuses were in need of radical revision;

2. schools could not contemplate such revision before corresponding General Certificate of Education papers were known to be available;

3. it was not the function of Examining Boards to initiate radically new papers without guarantees that at least some schools would take them.

The only possible solution of this dilemma appeared to lie in the co-operative association of a number of schools, and in the event a group of eight schools formed itself as the kernel of the School Mathematics Project. The eight schools comprized four public schools with a 13+ entry and four schools — one a girls' school — with an 11+ entry.

The objectives which the group set itself were:

1. the evolution of a course, for the whole grammar school range of 11+ to 18, which adequately reflects the modern trends and usages of mathematics;

2. the production of a complete set of associated textbooks and teachers' guides.

Production and distribution of experimental texts, collection of criticism, supervision of rewriting,

liaison with Examination Boards, Universities and other Professional bodies, were but a few of the many administrative problems which faced the group: it would have been impossible for any large scale effort to have been made without the establishment of some central administrative machinery. Here, the University of Southampton made a notable contribution by approving the appointment of a Lecturer, in the mathematics department, who would have special responsibilities towards the Project, and by providing the Project with its Director, Professor Bryan Thwaites.

To aim to make a school course intellectually exciting, relevant to the current usages of mathematics and reflective of the outlook of the professional mathematician is perfectly admirable and there are very few people who would oppose such an aim. But it is one thing to come out with three such trite requirements and entirely different, and considerably more difficult, to put them into practice. The range of mathematical topics and the variety of their treatment which have been shown to be feasible at all school levels are now so great that any idea of arriving at the perfect syllabus by discussion in committee must be ruled out. All that one can hope to do is to develop, as a practical outcome of classroom experience, a course which one thinks most nearly satisfies these requirements and then try to improve on that. The present syllabus has remained virtually unchanged for fifty years: it is imperative that present day syllabus reform should not lead to the codifying of a new type of school mathematics for a similar period.

The O level syllabus* has been constructed with the pupil who will do no mathematics beyond O level primarily in mind. Nevertheless, we believe that this syllabus is also wholly suitable for those who will study the subject at a more advanced level and, in fact, the foundations of many topics which are studied at A level (for example, functions and groups) will have already been laid in the more elementary treatment at O level. For this reason we believe that any reform of G.C.E. syllabuses must begin in the lower school and that it would not be sound policy to initiate the first changes at A level.

*The O level syllabus is reprinted in full in the Director's Report 1962/63. This report may be obtained from The University Bookshop, The University, Southampton (price 5s. 6d. including postage). The A level syllabuses together with specimen papers will be printed in the Director's Report 1963/64. This report will be available towards the end of 1964.

As with most new syllabuses, one of the main changes lies in the increased emphasis on algebraic structure. Sets, matrices and vectors are all mentioned in the examination syllabus and such concepts as associativity, commutativity, relations and groups are introduced in the text. An attempt has been made to give a treatment of modern algebra similar to that which has been evolved over the last fifty years for teaching the differential and integral calculus. In this the pupil learns at a fairly early stage how to draw graphs of functions and how to find rates of change and areas under graphs by drawing. At the age of 16 or so the more formal language of the calculus is introduced and Stage B of the pupil's calculus education begins. Finally, at university, the student is given a Stage C treatment, that is a completely formal and rigorous account. It is our aim to establish a similar three-stage treatment for some of the topics in modern algebra. It cannot be too strongly emphasized, however, that the members of the Project have no desire whatsoever to introduce into the schools work which is more properly done in universities.

At O level, then, we seek to convey something of the nature of various algebraic concepts rather than to impart a definite body of knowledge. It is our general belief that axioms and definitions must be allowed to grow out of concrete illustrations with which the pupil is familiar and that a deductive treatment is better deferred. Nevertheless we hope to help the pupil to realize the distinction between assumptions and definitions and consequences, and between intuitive feeling and proof.

Time for the introduction of new topics, here and in other parts of the syllabus, comes from reducing the complication of the examples to which ideas are applied rather than by eliminating large parts of the existing syllabus. Thus although we would expect a pupil to have a reasonable facility in solving simple and simultaneous linear equations, factorizing, operating on simple algebraic fractions and using indices, the emphasis would be on his understanding the processes involved rather than on his ability to cope with complicated applications. Thus we would emphasize that $A.B = 0 \rightarrow A = 0$ or $B = 0$

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rather than the fact that quadratic equations can be solved by means of the formula

$$x = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a}.$$

Our proposals in geometry are a natural consequence of the rejection of axiomatic teaching in algebra. The training in deductive reasoning offered by the formal geometry of the conventional syllabus has been of great value to some pupils (though such pupils would in all likelihood benefit equally from an axiomatic treatment of algebra). But for the majority of pupils, formal geometry offers little training in logical reasoning and emphasizes, instead, practice in the memorizing of theorems and proofs of no particular worth. In the course which we are proposing the objects of attention and indeed the modes of geometrical thinking are rather different. The pupils will learn to investigate what happens to a figure when it undergoes some kind of transformation — reflection in some axis, rotation about some point, enlargement from some centre — and they should do this with two distinct objectives in mind. When their attention is on the figure, they will find that the consideration of its behaviour under transformation will often throw light on its structure, exhibiting its properties clearly and sometimes even dramatically, and when their attention shifts to the transformations they will find that these are interesting in themselves and are related to one another in interesting ways. The group structure of various sets of transformations will be increasingly emphasized.

Coordinates, vectors and displacements are all introduced much earlier than is now usual and throughout the course the interplay between algebra and geometry is stressed. For example, it is shown how the geometrical transformations can be expressed in matrix form and in the last paragraph we remarked how these transformations also yielded simple examples of groups.

Elementary statistical ideas are introduced with special attention to the presentation, tabulation and grouping of data, and other topics covered at O level are binary and other number scales, elementary probability and the use of slide rules.

The problems surrounding syllabus-change at the sixth-form level are much more formidable since these changes impinge at many points on the world outside the classroom; in particular they must be related to the entrance requirements and general attitudes of the universities. Inseparable from the problem of university entrance requirements is that of sixth-form specialization. English custom has it that sixth-formers should prepare for their future careers by dropping several of the subjects they have hitherto studied and by concentrating on only a few remaining. One result of this is the proliferation of mathematical courses in the sixth form, so that there may be different courses for potential mathematicians, scientists, engineers, biologists or arts men. This is not an arrangement which commends itself to other countries, and we have made it one of our aims at A level to attempt to meet the common needs of these various categories of students.

We have, therefore, drawn up a course, **S.M.P. Mathematics**, which, we consider, provides a basic mathematical education for the average pupil who takes the subject, no matter what his specialization and irrespective of whether he intends to apply for university entrance. These basic mathematical needs do, however, vary somewhat from sixth-former to sixth-former: for example, the biologist may require more statistics than the physicist who, in his turn, may want more differential equations. These variations, in our view, are not so large as to render impossible the idea of a single syllabus which would include all the material for sixth-formers on the science side, but the examination would be arranged in such a way that no candidate need cover more than roughly three-quarters of the syllabus.

Notwithstanding all this, it has to be acknowledged that mathematics is a subject in which some pupils become very deeply absorbed, and it can be argued that an examination system must make special provision for them. To meet the needs of such pupils we propose a second subject at A level — **S.M.P. Further Mathematics.**

As at O level, there is much mathematics that can be considered for inclusion in a sixth form course.

One is unlikely, however, to find university engineering and physics departments willing to accept students for entry who had not covered, for

example, the differential and integral calculus. (On the other hand many mathematics departments would be only too thankful for the opportunity!) It is clear, then, that a considerable part of the sixth-form course must be devoted to the introduction of the calculus; treated, however, in such a way that future mathematicians are better prepared for the university analysis courses which at present prove such stumbling blocks.

Pure mathematics will also be represented in the sixth-form course by Stage B algebra, that is a formal introduction to groups and fields and more work on matrices and equations.

In applied mathematics we hope to move a little way away from manipulative skill in mechanics towards the ideas of mathematical modelling of physical events. The traditional light inextensible strings, frictionless pulleys, and inviscid fluids may be replaced by their real selves and the emphasis placed more on the character of the behaviour of the physical system than on its quantitative properties. Examples will no longer be drawn solely from mechanics and statics but the opportunity will be taken to show how simple mathematics can be applied to electrical engineering, chemistry and biology. The role of the computer in present day society will be recognized by the inclusion in the syllabus of some simple numerical analysis and the preparation of flow diagrams for programs.

All this, however, is in the future — although none too distant: the first boys and girls will start A level work this September. What has been achieved so far?

The eight central schools began work at 13+ in September 1962, using the first of the S.M.P. draft texts. The following September (1963) some thirty-odd further schools became associated with the Project and adopted the S.M.P. experimental texts at either the 13+ or 11+ level.

Texts, written by participating teachers and edited in Southampton, are first tried out in the schools in a temporary form before they are published by the Cambridge University Press. Thus 'Book T', the first book of the 13+ O level course, was tried by the original schools in 1962, revised and reissued in temporary form in 1963 and yet further revised before publication in July 1964. By September 1964 some five different draft texts will be in use in the various schools.

In June of this year about 1,000 boys and girls from the eight original schools and from other schools not officially associated with the Project took the first O level paper set on the S.M.P. syllabus. This paper was set jointly by the Oxford and Cambridge, Cambridge, London, and Joint Matriculation Boards. The examination consisted of two papers each lasting $2\frac{1}{2}$ hours but designed to be completed by the average candidate in 2 hours. In this way it was hoped to remove the pressure of time. The second paper was conventional in format if not in content. However, the opportunity was taken to experiment in examination techniques by setting the first paper in what was, for this country, a radically new form. The paper consisted of three sections. Section A contained 12 short factual questions designed to test knowledge of basic ideas and skill and involving little or no working. Section B contained 8 questions. In some of these a choice of 4 possible answers was given and the candidate was required to select the correct answer or answers and to indicate these by ringing the appropriate letter. Other questions were of the 'true-false' type, intended to test logical thought. Section C contained 10 questions of a more substantial type. The answers to all three sections were written on the question pages and the examination paper handed in at the end of the examination.

It is perhaps fitting to end this short account of the work and aims of the S.M.P. by reprinting some of the questions which appeared in the first examination.*

Specimen Questions

SECTION A

1. When p and q are positive numbers, p*q denotes the positive number $\sqrt{(pq)}$. Find the value of 24*(4*9).

*The questions are reproduced by kind permission of the Examination Boards concerned. Copies of the papers may be obtained from the Oxford and Cambridge Schools Examination Board, 10 Trumpington Street, Cambridge, at a cost of 1s. for 10 copies of the papers (that is 2s. for 10 sets of two papers) plus postage.

2. If P means 'reflect in the y-axis'; and Q means 'translate +3 units parallel to the x-axis'; and if PQ means 'first Q, then P',
 (i) find PQ(2, 4);
 (ii) find (x, y) if QP(x, y)=(4, 3).

SECTION B

1. (In this question x belongs to the set of real numbers.)
 (i) The statement $(x+3)^2=x^2+6x+9$ is true for (a) all values of x; (b) only two values of x; (c) only one value of x; (d) no value of x.

 a b c d

 (ii) The statement $(x+3)^2=x^2+4x+6$ is true for (a) all values of x; (b) only two values of x; (c) only one value of x; (d) no value of x.

 a b c d

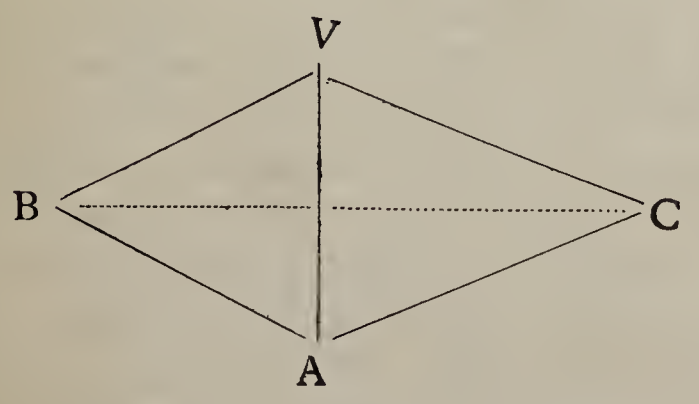
2. A triangle ABC in which no two sides are equal is given a clockwise turn equal to the angle A about the vertex B. Which of the following statements are true?
 (a) The angle between the old and new directions of AC is A.
 (b) The angle between the old and new directions of BC is B.
 (c) Bℰ the mediator (perpendicular bisector) of AA′, wher A′ is the new position of A.
 (d) No side of the new triangle is parallel to a side of the original triangle.

 True: a b c d

 False: a b c d

SECTION C

1.



In the pyramid shown, the face VAB is equilateral with sides of 6 units; CA=CB=10 units; VC=8 units.
 (i) State which angles formed by adjacent edges are right angles.
 (ii) State the position of any plane of symmetry of the pyramid.
 (iii) Adding extra lines to the diagram if necessary, mark angles which are:
 (a) the angle between the planes VAB,CAB (mark this x);
 (b) the angle between the planes VBC,VAC (mark this y).

2. Each of the following arguments is at some stage incorrect. In each case cross out the first incorrect step, and write a correct form of that step in the space provided.
 (i) $x^2=a^2-a^2w^2$,
 $a^2w^2=a^2-x^2$,
 $aw=a-x$,
 $w=\dfrac{a-x}{a}$.
 (ii) $c=ax+b$,
 $\dfrac{c}{a}=x+b$,
 $x=\dfrac{c}{a}-b$.

This examination shows what exciting material can be brought into the school syllabus but it poses far harder problems to the examiners and teachers than to the pupils. How are the examiners going to ensure that succeeding papers will not fall into a stock pattern? For how long will the teacher teach the new topics for their interest and excitement rather than with the stock question in mind? The drill of multiplying matrices can be just as deadly to pupil and teachers as that for solving quadratic equations! Unless some solution to the problem of examinations is found much of the present work on syllabus reform will be in vain.

Any spare copies of The New Era, January and February of this year, 1964, will be welcome in the office, Mall Cottage, Chiswick Mall, London W.4.

The Midlands Mathematical Experiment

Cyril Hope
Director of the Experiment

The Midlands Mathematical Experiment started in a modest way in the Autumn of 1961 as an attempt to provide a new syllabus for a newly-formed grammar school. This syllabus was to be a 're-think' of the curriculum in mathematics for Ordinary level, and was to continue onwards to Advanced level of the General Certificate of Education. At the same time, the way in which mathematics was taught would be re-examined, and an attempt made to try to put into practice ideas about learning and education based on pupils' ideas and contributions to general discussion.

The scheme of work for the five years up to O-level interested a number of teachers in other schools, and by the Summer of 1962 eight schools — grammar, technical and modern — decided to attempt it with their intake involving over 600 pupils. Accordingly the schools were supplied with duplicated materials to form the basis of the first year's work. It was soon apparent that another sixteen schools would become involved. A hurriedly revised version of the duplicated text material was published by Harrap, and 1,850 pupils started with Book I, covering the first year and a half of the scheme of work in September 1963. The experiment continues in the second and third years, using duplicated materials, and a more leisurely, revised version of this was published as Book II in the summer of 1964. The two text-books cover the first three years and are working drafts which will finally be revised and published after the 24 schools have criticised them and added their contribution of classroom procedures and problem contexts. The final stage of the course will be published in Book III, which is planned as a more systematic treatment of the mathematics of the course.

An O-level course is in fact the mathematical education for all the population. Through it, everyman learns what mathematics is, acquires his attitudes to the subject, discovers what interests mathematicians and what contribution mathematics has made (and is making) to the development of our contemporary society, its structure, its occupations, its problems and its culture.

There is such a wealth of material from which to construct a syllabus that the main difficulty is that of making a representative enough sample. The course has to hang together as a whole so that at its completion a pupil feels that he has accomplished something, that he knows what it is about: yet at the same time he finds himself on the threshhold of a wide-reaching, fascinating, interesting, useful subject of further study. The mathematics in itself must reflect some of the contemporary usages and techniques. It must, in the contexts in which it is set and applied, appear to be modern. These principles apply to the mathematics in all types of schools and with children of different aptitudes. MME is trying to develop appropriate schemes to suit the different classes throughout the intelligence range.

Algebra is the basis of the syllabus. Starting from a naive treatment of set algebra, the number system is developed. Alongside this grows a geometry based on the algebra of directed line segments. As a culmination of limit problems and discussions of continuity, calculus applied to polynominal functions comes about. These three aspects of mathematical activity are interwoven throughout the course, becoming more clearly separated in the last two years. In the English tradition the first three years are largely Stage A. The basis is intuitive; the contexts are chosen so as to be rich in mathematics. Discussions are allowed to range over a wide field involving algebra, functions, relations, geometry and arithmetic. Of course there are many contexts which have been used before: a lattice of triangles or parallelograms can lead to properties of parallel lines and rectilinear figures; one can discuss formulæ for the number of cells, for the lines, cells and vertices etc. accepting what appears intuitively obvious to justify in a sort of mathematical way the results which emerge.

Again, the familiar rectangle divided into strips to show 'a whole', halves, quarters, eighths, etc., may be used in the traditional fashion to find out something about the arithmetic of fractions. Alternatively it presents, 'teased out' on to different lines, the rational numbers between 0 and 1 as binary 'decimals' in which are readily discernible patterns (seen as curves) which are sequences of fractions converging to a limit. Nesting intervals with a limit point, convergent series of segments of

impact those textbooks and projects could have on teaching mathematics. I am no longer uneasy.

Mathematics has to be taught not by textbooks, but by teachers. Modern textbooks in the hands of teachers who do not know or have not understood modern mathematics, are not a dangerous weapon, they are simply useless. The first thing we have to do is not to invent curricula and to write textbooks, but to retrain teachers so that they are able to judge modern mathematics and to choose among its formal aspects those which might improve teaching methods. At some time in the past I expressed my opinion that this retraining would be a slow process and hence modernizing mathematical education would take much longer than we would like it to do. Nowadays I think I was wrong.

In 1961 a governmental commission on modernizing mathematical education in the Netherlands was appointed. This commission is of course reconsidering the curricula, but as a first major task it has tackled the retraining of secondary school teachers on a scale such as has never been envisaged before in our country or, as far as I know, in any other country. Already two weeks of highly intensive refresher courses have been organized, one in September 1963 and the other in January 1964: a third one will take place in September 1964. The courses were given to about 600 secondary school teachers (i.e. more than half of all the qualified active secondary school teachers in our country). The attendance was free, all expenses (including those for travel and living) were paid by the government. The courses were held in school time so the teachers had to get special leave from their schools. Three universities collaborated to fix the program, to prepare the syllabi and to perform the proper teaching. The time, six hours a day, was evenly divided between listening to lessons given by university professors, and individual activity of the attendants in small groups (solving problems) under the guidance of a large number of staff members. (This is the same system that has been developed in the postwar years at a few Dutch universities in teaching mathematics.) In the periods between the first two weeks and after the second week the attending teachers met in local groups to continue the work with or without the help of staff members of the collaborating universities. The program of the first retraining week was some linear algebra, algebraic structure, set theory, mathematical logic, and calculus in a modern setting, for the greater part chapters of our first year university programs for students in mathematics and physics. The second retraining week was dedicated to linear analysis (metric spaces, normed spaces, Hilbert spaces, orthonormal systems, applied to function spaces and to some differential equation). The program of the third week will be some set theory topology.

On a much smaller scale there had previously been refresher courses on modern mathematics in our country, organized by various institutions. These had been listening courses which provided some passive acquaintance with modern mathematical concepts. Most of the attendants of the new courses were not really familiar with modern mathematical ideas. We deliberately rejected the passivity of the earlier approaches. We did not try to introduce the attendants into a museum of mathematical thought, but into a laboratory, where they could be active and should be so. We explained to them beforehand that we would not teach them anything they could directly apply in their own class-room (even after a future revision of the curricula), and instead that we would teach them many things they would never be able to apply. It was instead a modern attitude of thought — we told them — which they had to become familiar with and to display in their class-rooms.

The results of those courses surpassed our most optimistic anticipations. The overwhelming majority of the attendants was able to assimilate the program adequately. This was proved by their ability to solve the set problems, by the continuing activity in the period between the first and the second week, by their nearly complete reappearance at the second week, and still more by their sweeping enthusiasm. For many of them it has been a revelation that modern mathematics, instead of being a passive experience, might be a source of esthetic and moral satisfaction through their own activity. It is remarkable that several of them expressed a strong feeling of the impact the courses had had on their own teaching.

The unexpected success of the retraining courses has proved not only that one can bring experienced teachers in a short time to an adequate understanding of modern mathematical ideas and

(Concluded on p. 188)

Too free to change?

W. M. Brookes
University of Southampton

We have in England a system of schooling based on the freedom of the teacher, and I want briefly to look at some of the implications of this for the situation in which people at all levels who are concerned with the teaching of mathematics find themselves at the present time.

The freedom is that no one shall interfere with the individual teacher's responsibility to teach the child as he thinks fit. This implies the existence of professional standards which can allow an effective system to develop. This freedom has developed from the academic freedom of the University teacher and it is characteristic that one licence to teach — the degree of a University — implies competence in an area of knowledge and not necessarily ability in the techniques of passing on that knowledge. In these days of controversy over teacher training such words may well ring hollow — the polarity of teaching and research in the University tends to devalue the former. Over the last hundred years the development of an education system from one originally conceived in a much narrower sense, with the consequent need to have a much higher professional competence with children grouped in large numbers, has altered our view of a teacher. It is not without some anguish that I recall a grammar school teacher, at a recent conference on teaching mathematics, declaring 'Tell us what to teach and we shall teach it.' This was a declaration of competence of a rather startling kind if we are to consider the valid claims to freedom of choice. Are we still right in emphasizing this freedom? It should be understood that I am not discussing restrictions on personal freedom of thought but on that aspect of freedom which carries with it the responsibility to initiate and to reveal new truths.

The freedom is valid so long as it is not oppressive. Grasped firmly it is a heavy load to bear and in paying lip service to it we may well be exacting a sacrifice from those teachers who feel unable fully to meet the responsibility that the position implies. The honest teacher knows that he is limited by his own knowledge no matter how skilful he is with the children. No matter how he interests them, allows them freedom while at the same time encouraging their development, in the end — without knowledge of a deep and broad kind — he may be conscious of doing a second rate piece of work.

What are our attitudes to this? Inevitably I shall over-simplify but I hope that the model of the situation I describe is not so far fom the truth as to be useless in discussion. The attitudes can be reflected in the mechanisms available to the teacher to make his free decisions. Briefly, these are the school structure and atmosphere, text-books, external examinations, the pressure of his own grasp of the problems of education, a felt responsibility to the community, the effect of external advice from, say, Inspectors, Training Colleges, teacher associations and Institutes of Education.

Without going into details of how these and other factors govern the way in which a teacher acts, one may see that there will often be a sense in which the total pressure to conform is far greater than any pressure to innovate. The problem occurs as a balance of freedoms, the freedom of the administration to organize an efficient system and the freedom of the teacher to be able to choose and create effectively. The headmaster of a school is an administrator, and it must be emphasized that, though educational hopes are often expressed about the atmosphere in a school, he may restrict by his selections of mechanism. For instance, three weekly marks for attainment and effort may have a greater restricting effect than intended, for the arguments advanced for such a device tend to ignore the total situation. A host of such technicalities (all supported by adequate reasons) may build up, completely unintentionally, into a restrictive system.

It is only when a particular teacher finds that his own insight into his work counterbalances these tendencies to restrict that progressive teaching develops. Progressive teaching is that which recognizes the continuing need to grow and change. It should be distinguished from that teaching which may accept change but only on a 'stop-go' principle. That is, the change leads to a set of goals which can quickly become a new restriction. This is not genuine progression, though some marginal goods may be involved. There is, for instance, the chance of looking at teaching habits during the period of changing actual syllabus content.

they could make important contributions to the body of reforming ideas. We must not think that their main job is that of helping teachers to understand and then adopt new schemes. The new schemes that exist are not necessarily the best that could be devised.

In looking at schemes for reforming mathematics teaching (and this remark could also be applied to the schemes being proposed in other countries), one sees a singular lack of real attention to the ways in which mathematics is learnt, to the kind of experiences which bring mathematical learning about, and to the development of criteria for evaluating different ways of learning mathematics. These are enormously difficult questions, but it would seem obvious that until some reasonably accurate answers are given, teaching reforms will be just shots in the dark.

The work of Gattegno, and to a lesser extent that of Dienes and Papy (in Belgium), gives some indication of the road that might be followed — and the distance there is still to go. Their work shows that reform is not simply the substitution of a different kind of mathematics, however modern: although all of them suggest this. The schemes for the reform of secondary school mathematics in this country have hardly begun to face the full implications of syllabus revision. Put in its most trivial terms, decisions about syllabus content cannot be separated from decisions about ways of teaching. It is broadly true that many people are giving the former a long hard look, without seeing that the latter is the more important.

Unfortunately there is no space to discuss this in the detail it demands .The above abrupt statements are, here, just a gesture to an important point. They are by no means a denial of any value in the proposals for reform that are before us.

We have already spoken about the significant element in the present situation: the feeling that change is around the corner. Inevitably this is accompanied by a feeling of anxious uncertainty, on the part of many teachers, about which path to choose. 'Shall we follow the SMP or the MME course?' 'Shall we fit in the St. Dunstan's booklets until we see which way the wind blows?' 'Shall we adopt Cuisenaire or Stern?' 'Shall we give one period or two periods a week to practical mathematics?' It is understandable that such questions should be asked, and that teachers should hope for firm answers to them from some source. The danger is that we might assume that there are right answers, and that someone, somewhere, knows them; and that if he would only pronounce, all problems would be solved.

But this is delusion on a grand scale. Why should we think that questions about the teaching of mathematics have absolute and permanent validity, when our whole experience shouts at us that the most important questions cannot be dealt with like this? Most of us, most of the time, know that the answers we give to the questions that matter to us have to be selected from a complex of possibilities, and that what seems to us the best to give at one moment may not remain the best for very long. We cannot — or we should not — put our decisions about the way we teach into a different, subordinate category. Perhaps we should instead admit openly that our decisions have only temporary validity, and try to find the courage to live with this situation. This kind of realism may sound nihilistic. It is indefensible if it implies that we reject all criteria of judgment. But it most certainly does not need to imply this. We must still make decisions and be able to support them with rational argument. Refusal to suppose that these decisions can be final, however, leaves us open to the possibility of further changes which we cannot, as yet, envisage.

It is difficult to maintain this readiness for change in the face of social pressures and expectations which often force particular kinds of decisions. The situation within which we work tends to give even temporary decisions a long-term effect. A modified O-level paper will be with us for many years; textbooks will still be in use when their authors have had second thoughts; materials once bought, will not readily be discarded or replaced. There is, in fact, a built-in dilemma; because we are aware of the tendency for educational practice to develop inertia, we are cautious to propose radical modifications in case these in turn become permanent features that we may live to regret.

The only way to cut this knot is to build up a climate of opinion which accepts that development and change are desirable at all times. This attitude of mind can be expressed, in an exaggerated form, as a demand that the onus of proof be put on the

defenders. We should expect and be eager for change. (Since this is an attitude of mind, we cannot legislate for it. But there are various small ways in which we could encourage it. Textbook writers, for example, could turn out expendable paperbacks and openly disclaim any intention of doing more than speak for the immediate future. Examination boards could regularly revise their syllabuses — every five years, perhaps, as the School Mathematics Project has suggested.)

It might be said that this kind of policy is hopelessly unrealistic and that teachers would never have any sense of security and certainty in their jobs. Perhaps so; but the present situation shows very clearly that the security and certainty of tradition are only skin-deep. Paradoxically, the practical effect of a policy of 'continuous revolution' would be to increase certainty about the aims of teaching, and develop a security derived from the realities of the teaching situation. Any other kind is a fraud.

Reviews

Some Lessons in Mathematics - A Handbook on the Teaching of 'Modern' Mathematics

By Members of the Association of Teachers of Mathematics Ed. T. J. Fletcher. Cambridge University Press 1964. 35s. (Paperback 17s. 6d.) pp 367 + XIV.

(Two complementary reviews. Ed.)

1.

Mathematics teaching in Britain today is in a state of flux; the old methods (and some of the old mathematics) are under fire; new methods and new mathematics are being advocated. Amid all the change some ancient truths remain unchallenged — to be a successful teacher of mathematics, at any level, the practitioner needs a good understanding of the mathematics itself and the ability to teach with imagination and insight. In a new, difficult, perhaps even dangerous situation will this book help teachers with regard to both content and method?

The answer to this question is not in doubt. The book will be required reading for **all** teachers of mathematics for the next decade and perhaps longer. It was written in an unusual way by members of the **Association of Teachers of Mathematics** during a writing week at Leicester in September 1962. The declared aim of the authors is to write about the introduction of fresh material into school work (**modern mathematics**), to take some traditional material and present it in a new way (**modern methods**), and to keep in mind the relevance of recent psychological investigations.

A book written by a number of people in one week, even if it is efficiently edited afterwards, must remain uneven in quality, but there is no doubt that the declared aim has been fulfilled and that the book is a success. It is evident that the authors are enterprising teachers of mathematics and that many of the 'lessons in mathematics' are based on actual work in the classroom. One feels confident that the ideas and methods advocated, novel and enterprising as they are, would survive the test of practical experience.

Among the many topics treated are the algebra of sets, numerical methods, finite arithmetic and groups, binary systems, linear programming, matrices, vectors, reflection geometry. Almost all these topics are treated in an elementary way — some of them with running commentaries to make it clear how to handle the situation in the classroom. Although all mathematics teachers will benefit by reading the book they will do so in different ways. Some will learn new mathematics, some will be stimulated to experiment, and some will pick up useful teaching tips. For example I used the idea in the section which described children playing Twenty Questions with $-\frac{1}{2}$ as the number to be guessed, to illuminate the extension of the concept of number from the integers, to fractions, to irrationals, and to transcendentals.

It is interesting to note that the authors do not state specifically that the book is for children at any particular age or stage. For one thing the content is so variable — some of it suitable for grammar school sixth forms, some of it for primary school classes (unstreamed!), some of it difficult to classify, at any rate for this reviewer.

We badly need books to help us in the new ideas of mathematics teaching. This one is a good beginning — let us hope that the **Association of Teachers of Mathematics** will be encouraged to repeat what has been a successful experiment.

Jack Wrigley.

2.

This excellent volume, prepared by a group of twenty members of the **Association of Teachers of Mathematics** is now made available at a most opportune time. The Association to which the writers belong was originally named the **Association for Teaching Aids in Mathematics** and, although for reasons of internal policy their title has been revised, nothing that its members have produced before this is a greater 'aid' to teaching in the immediate future than this publication. It will be of the greatest practical help to those who are now engaged in the various projects in 'new' mathematics (**The School Mathematics Project**; the **Midland Maths Experiment** etc.) but the larger body of men and women who are wondering whether to cast off Syllabus A, or even Syllabus B, for that which is relatively unknown, will find here much to reassure them and, so this reviewer believes, more than enough to convince them that the change is desirable. With this book as a guide, the movement forward is anything but a step in the dark.

There was a time when 'reading parties' were a regular feature of long vacations, especially for undergraduates engaged in literary subjects. Here we have the results of a very intensive 'writing party' by a group of teachers from universities, colleges and schools who spent a week together in September 1962 probably to their mutual edification, but certainly to the illumination of all who will read the results of their labours. There is here real

the number line help to develop in a very real way the fundamentals of analysis on an intuitive basis, and there are built-in checks which govern the readiness of the unwary to accept the obvious. Navigation courses plotted on a square lattice using Easting and Northing notions help to bring out the fundamentals of a vector space and lay the foundations for directed numbers and the integers as ordered pairs. The geometry of directed line segments emerges, a geometry which is descriptive and also contains techniques for arriving at conclusions about the properties of rectilinear figures.

Throughout the first three years of the course this sort of technique has been used wherever possible. The children enjoy it. Graphical work, colouring drawings, writing about what they have done or discussed, all help to satisfy their emotional and aesthetic needs. The contexts have been treated by the children at their level, in their own way, and from some of their blind gropings after pattern we have been able to see unthought-of possibilities in the materials we were using.

The language of sets has proved to be extremely valuable in developing the principle of ratio. It has been possible to see a ratio as a relation between two sets. Graphing ratios has given new insight into the ordering of fractions and into the notion of equivalence. Sets and the now familiar venn diagrams have brought out a new algebra, and in so doing have underlined the value of a symbolism both as a means of communication and as a kind of mechanism for generating new results.

Geometry has always bristled with difficulties when the axiomatic treatment has been amalgamated with the school's intuitive course. MME accepts the intuitive basis as fundamental to the 11 to 15 stage of mathematical education. It is at a later stage, when there is a background of mathematics from which recalcitrant definitions etc. may be drawn, that an attempt at self consistent axiomatic treatment may be built up. Parallel lines and angle properties are built up in the traditional way. Directed line segments yield the techniques;
$\overrightarrow{AB}+\overrightarrow{BC}=\overrightarrow{AC}$ describes a triangle.
$k\underline{a}=h\underline{b}$ implies that the two vectors are either parallel or, if the contrary has been assumed, $k=0$ and $h=0$. These results allow one to prove incidence and ratio properties of geometrical figures. The vectors need not be co-planar and some results can be seen to be true not only for plane figures but also for three-dimensional figures.

Trigonometry is based on the unit circle. The two formulations of the scalar or inner product of two vectors, one in terms of a vector as an ordered pair and the other in terms of length and cosine, are then shown to be equivalent. The scalar product comes in the third year. We have elected to treat it as a case where one makes something mean what one wants it to mean because it will fill a gap and provide a technique which is lacking. Our experience suggests that it is a new and interesting idea to pupils, that you can create something in an arbitrary fashion. The addition and the scalar product of two vectors have brought about many interesting discussions which have done much to consolidate the pupils' understanding of the laws of ordinary arithmetic and algebra. Algebraic manipulation has become a utilizable skill, not just in solving equations but in interpreting geometrical properties.

Vectors as ordered pairs are susceptible to transformations which in turn provide an avenue to the algebra of matrices. A treatment of simultaneous equations which emphasises the role of the coefficients and leads to the echelon method of solution is another avenue. Applications in many different contexts show the very many uses to which matrices are put. The algebra of matrices under multiplication is confined to 2x2x matrices but multiplication of a rectangular matrix and a row or column vector is applied to many social contexts.

One aspect of ratio yields the concept of probability. Various situations in the course give opportunities for discussing distributions and methods of displaying statistics, and for discussing misuse of statistics. Another aspect of ratio leads to a discussion of size and shape of plane and solid figures. Here the applications range from baking cakes to the discussion of biological implications of shape and size.

The experiment is being tried in all types of secondary schools, and this has led to many of the topics being studied by classes which have hitherto not been considered able to do mathematics. These children have shown a fascination, interest and aptitude entirely unexpected. Of course the

techniques used have been simple, and the discussions have been at a very simple level, but these children have proved able to appreciate the significance of the topics and the place that mathematics might have. The needs of girls have been emphasized since the majority of secondary modern children in MME are girls. One interesting consequence has been a reappraisal of mathematical techniques which may be more efficient than those commonly employed in domestic science. Nevertheless, our experience so far shows us that mathematics is interesting to girls as well as to boys, although the girls gain more than the boys by using colour to bring out mathematical pattern in the contexts they are considering; they require more emotional and aesthetic satisfaction.

The five year scheme will thus be seen to be a full and wide-ranging one. This is possible, in the time available, for a number of reasons. There exists no traditional classified anthology of standard problems whose special solutions have to be drilled. Instead, each application is considered merely as such, one of a number of applications which, once described in mathematical terms, exhibit possibilities. Heavy calculation is estimated or carried out with a slide rule or calculating machine. We have tried to arrange the scheme so that whenever a technique has been developed there is a topic waiting which will require that skill. This is not always possible, but 'don't produce the goods until you have made a market for them' is a good maxim.

The world being what it is, MME has been forced to construct examination syllabuses both for GCE and for the new Certificate of Secondary Education. The syllabuses and specimen papers are published in MME Report 1962-63 (Harrap). Examinations in schools in June 1963 with third and fourth year pupils appear to confirm that the standard of problem in the examination will be reasonable. 120 pupils, boys and girls, will complete the five year course and take O-level in 1966. About 50 girls who will have completed the course will take CSE in the same year. The main body will take the examinations in 1967.

The A-level syllabus is available in a form suitable for discussion with a view to amendment afterwards. Two syllabuses will be constructed: a general one for the majority of sixth form pupils who are not going to be mathematicians; the other for those who will find the practice of mathematics a major part of their activities after leaving school. In both syllabuses the aim is to develop an awareness of mathematics, mathematical interest and an appreciation of the applications of mathematical models. It is perhaps largely through this last that the syllabuses will make their main contribution to the education of the pupil and avoid the charge of narrow specialization so often levelled at A-level mathematics. The purpose of the experiment is to develop mathematical education. The controversy which rages about one or two A-levels in mathematics is largely irrelevant; our aim is to provide tried and tested classroom practice as part of the basis on which future reforms will be based.

The MME started with no funds* existing largely on the faith, hard work and ideals of the teachers taking part. Its publications have proved very popular and are being used in various ways outside the experiment: over 9,000 copies of Book I have been sold in spite of its many misprints and other short-comings (the misprints have been almost all corrected in later printings). The experiment has had to come to terms with the re-education of teachers. One of the most noteworthy outcomes has been the fact that so many teachers are willing to give of their time and money to do their best for their pupils if only the opportunities are available. Further, given texts which do not presuppose too much background, teachers can learn alongside their pupils and indeed may find their own difficulties clarified and their appreciation heightened as a result.

MME is an experiment. Its findings will have their true application only in the development of new syllabuses, new schemes of work and new teaching procedures. It would be disastrous for the future of mathematical education if this and other similar experiments were to establish merely a new orthodoxy.

*The Nuffield Foundation made a grant to the City of Worcester Training College to make it possible for the director to coordinate and develop the experiment.

The Dienes Materials in Leicestershire Junior Schools

L. G. W. Sealey
Adviser for Junior Schools, Leicestershire

Some eight years ago we in Leicestershire became seriously concerned about the teaching of mathematics to children in our junior schools. There was slender evidence that children had any real idea of what they were doing as they manipulated symbols and got the sums right. Worse than this, few children found any intellectual excitement in the subject and many were bored or worried by mathematical activity.

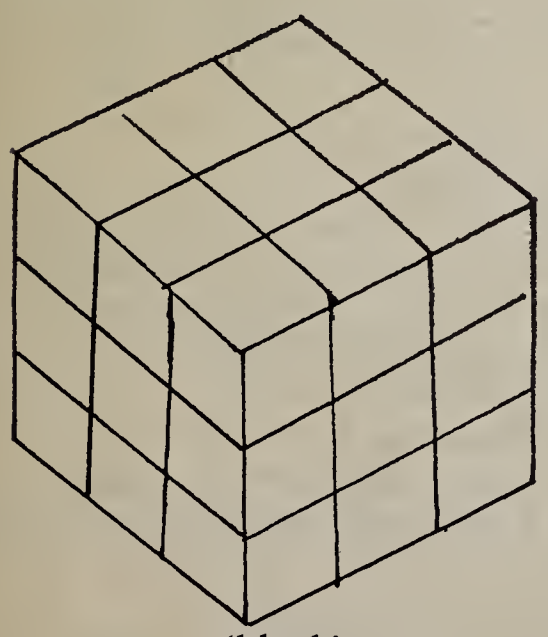
By the summer of 1958, various attempts had been made to put matters right and some success had been achieved. The main approach had been to arrange environmental experiences in such a way that certain mathematical ideas were thrown into sharp focus. Children were intrinsically motivated to tackle the mathematics because the experiences were within a context that had real meaning for them. Many children, in such situations, became deeply involved. Often they constructed situations of their own invention and the range of mathematical relationships was wide.

But the child's everyday environment lacks real situations from which certain mathematical concepts can be abstracted. Mathematics itself, essentially, is abstract. The concepts of mathematics do not 'exist' in the sense that objects exist. What is more, environmental experience contains a great deal of 'noise' in the psychological sense. It is often so saturated with fascinating — but irrelevant — aspects that the mathematics becomes obscured. This emerged clearly as teachers and children worked together in the Leicestershire classrooms and it became obvious that 'special' materials were badly needed if children were to come to grips with the structures of mathematics. In particular, younger children in the junior schools required materials that would serve as 'models' of the conceptual structures underlying the four arithmetical operations of addition, subtraction, multiplication and division carried out within a system of numeration with a place value notation.

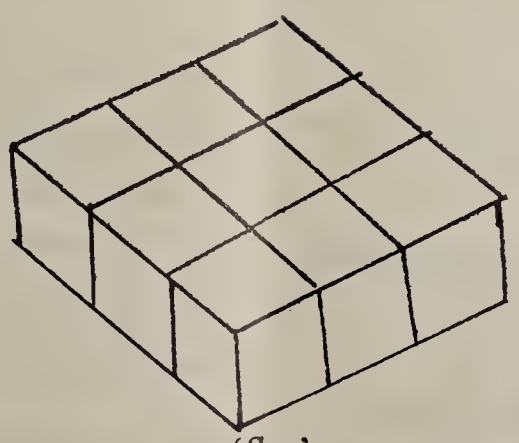
Structural materials were already available, but none seemed to fit the need exactly. It was at this moment that Dr. Z. P. Dienes (now Reader in Psychology in the University of Adelaide, South Australia, but then lecturer in Mathematics in the University of Leicester) introduced to us the materials known as the M.A.B. and the A.E.M.

The Nature of the M.A.B.

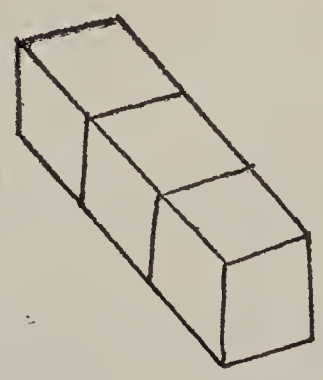
The Multibase Arithmetic Blocks consist of sets of blocks of four different kinds, known as 'units', 'longs', 'flats' and 'blocks' (the names were coined by the first children to use the pieces and not by Dienes himself.) As the name implies, the pieces are related to number scales of different bases and are 'models' of the first four powers of the bases. The unit piece represents the zeroeth power (b^0), the long, the first power (b^1), the flat, the second power (b^2) and the block, the third power (b^3). The bases included in a complete set of M.A.B. are those of 3, 4, 5, 6 and 10. This variety is of great importance, as will be explained later. The following illustrations show the four different kinds of pieces in the 3-base set:



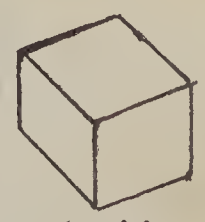
'block'



'flat'



'long'



'unit'

It will be seen that the faces of the pieces are clearly inscribed so that each of the larger pieces gives the impression that it is composed of a number of unit cubes. The unit cube has a $\frac{3}{8}''$ edge. This is a convenient size for young children to handle without causing the larger pieces to be too large. All the items are made of hardwood and are solid. Thus the masses of the pieces are in the same ascending geometrical progression as the volumes, maintaining the common ratio. Sufficient numbers of the various pieces are included in each set to enable several children to work with the material at any one time.

The M.A.B. is supplied with a set of work cards for children's use, but, in practice, teachers find that the cards are soon thrust aside and do little more than provide a guide to the sequence of operations for the teacher supplementing the manual of instructions that is also included.

Leicestershire teachers soon found that a working surface, suitably marked, was very helpful to children, and boards of the following design are made locally and used extensively:

LB*	B	F	L	U

* 'Long blocks' represent fourth powers (b^4).

It is important to be aware of the basic assumptions that Dienes had in mind at the time that the materials were designed. As psychologist and mathematician he was able to view mathematical learning from many angles and the principles behind the materials have their roots in both disciplines. The principles are four in number:

1) The Dynamic Principle.
2) The Perceptual Variability Principle.
3) The Mathematical Variability Principle.
4) The Constructivity Principle.

Briefly, the Dynamic Principle refers to the cycle of concept attainment, and Dienes suggested a sequence of three stages. The first of these is a 'play' stage, the second a 'structured' stage at which the child is presented with experiences analogous to the structure of the concept to be attained, and the final stage is that of 'practice' or relevant use of the concept once it has been learnt. The Perceptual Variability Principle assumes that perceptually varied experiences of the same conceptual structure will lead to the abstraction of the attributes that are common and hence the build-up of the concept itself. The Mathematical Variability Principle presumes that any mathematical variable should be made to vary, and the Constructivity Principle assumes that young children tend to think constructively rather than analytically.

Dienes' whole theory of mathematics learning is based upon these four principles. The theory is, in some respects, controversial and is developing with experience. It is necessary to be familiar with the theory in order to gain full advantage of the materials, and readers are referred to **Building Up Mathematics** (1960) and **An Experimental Study of Mathematics Learning** (1963) for full explanations by Dienes himself.*

The Algebraical Experience Materials

The A.E.M. comprise a number of items designed to provide a perceptually varied experience of certain algebraic concepts. The basic materials are:

a) A number of unit squares of side $\frac{3}{4}''$.
b) A number of larger squares.
c) A number of 'strips' in two sizes the lengths of which correspond with the sides of certain of the larger squares.
d) A number of unit equilateral triangles of side $\frac{3}{4}''$.
e) A number of larger equilateral triangles.
f) A number of unit rhombuses.
g) A number of unit trapezia.
h) A peg board with pegs of four different colours.
i) A simple moment balance with numbered hooks and metal washers.

*Published by Hutchinsons, London. 16s. and 60s.

Z. P. DIENES

(Just appointed Professor of Educational Psychology in the Department of Education, University of Adelaide)

and the new mathematics

Professor Dienes was born in Hungary, spent his childhood in Austria, Hungary and France, and came to England in the thirties. He read Mathematics at the University of London, where he later went on to take his doctorate. He held lectureships at Southampton, Sheffield and Manchester, and then took up an appointment in the University of Leicester. He first came into prominence for his work in connection with the foundation of the new Leicestershire Project which has received wide publicity (the **Observer**, 7th June 1964, devoted a page to the description of this work). Subsequently he spent a year at the Harvard Center for Cognitive Studies, where he worked with Professor Jerome Bruner. The research done there is covered in **An Experimental Study of Mathematics-Learning**. By this time, Dienes was himself becoming an authority not only on the teaching of the 'new mathematics' but on the study of logic in general, and of psychology with particular emphasis on the problems of cognition.

Professor Dienes' present post is at Adelaide, but he has founded the International Study Group for Mathematics Learning (ISGML) which is publicising his methods throughout the world (central office in Palo Alto, California; other offices in Italy, Papua, New Guinea and Honolulu etc). His two key books are **Building up Mathematics** (reprinted twice; revised edition due shortly) and **The Power of Mathematics** (published this spring). The strength of his approach lies in the fact that he constantly stresses the flexibility of his method: it involves apparatus, but this can be made by any school (or is available from ESA) and is deliberately kept simple (the so-called Multibase Arithmetical Blocks=MAB, Algebraical Experience Material=AEM, and Logical Interpretation Blocks=LIB).

Professor Dienes does not write courses for schools (he feels these are again too inflexible) but he is constantly at work on books to explain the experiments in which he is involved. A new series of monographs on Cognition is planned in collaboration with Professor M. A. Jeeves (University of Adelaide): the first title, **Thinking in Structures**, is due in 1965.

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These materials are accompanied by work cards divided into several sets, each relating to certain concepts. Unlike the cards for use with M.A.B., the A.E.M. cards are the kernel of the whole material and children must work directly from them. To date, the published card material is limited in scope, and the variety of concepts to which children are introduced may appear confusing and something of an 'ad hoc' selection. However, it should be realized that Dienes intended that children should turn to the A.E.M. when their experience with the M.A.B. had been considerable. Children normally do this when they are dealing with the multiplication operation, and it is for this reason that the early sets of A.E.M. cards pay particular attention to this and to the Commutative and Associative Laws for Multiplication. The published sets of cards (that is, Sets 1, 1a, 2, 2a and 2g) together introduce the following notions:

a) The 'pure' concept of multiplication: A x B.
b) Perfect Squares: A x A.
c) The Commutative Law for Multiplication:
$$A \times B = B \times A.$$
d) Prime Numbers.
e) Triple Products: $A \times B \times C = A \times C \times B = B \times A \times C = B \times C \times A = C \times A \times B = C \times B \times A.$
f) The Associative Law for Multiplication:
$$A \times (B \times C) = (A \times B) \times C.$$
g) Algebraic notation and the use of brackets.
h) Substitution.
i) The Distributive Law for Multiplication:
$$A \times (B + C) = A \times B + A \times C.$$
j) Factorizing a Perfect Square.
k) The Partition and Quotation aspects of Division.

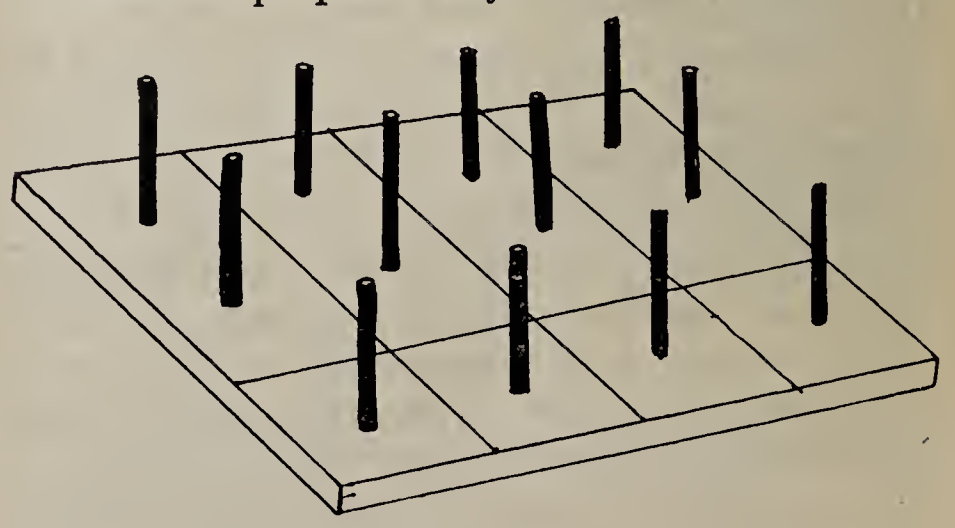
Clearly, the material is not limited to the ideas outlined above. Some children in Leicestershire junior schools use other sets of cards that are not generally available, notably that concerned with the solution of linear equations. Thus the A.E.M. has enriched the mathematical experience of young children to a very considerable extent.

The Materials in Use

The newly designed M.A.B. was introduced into two schools in September 1958. Since then, well over a hundred schools in the County have this material in everyday use. The A.E.M. is not used quite so extensively. During this time, Leicestershire teachers using the materials have maintained contact with each other through Mathematics Study Groups and experience has been shared. The card sequences have been revised by working groups and two Manuals of Practical Considerations — one each for the M.A.B. and A.E.M. — have also been written.

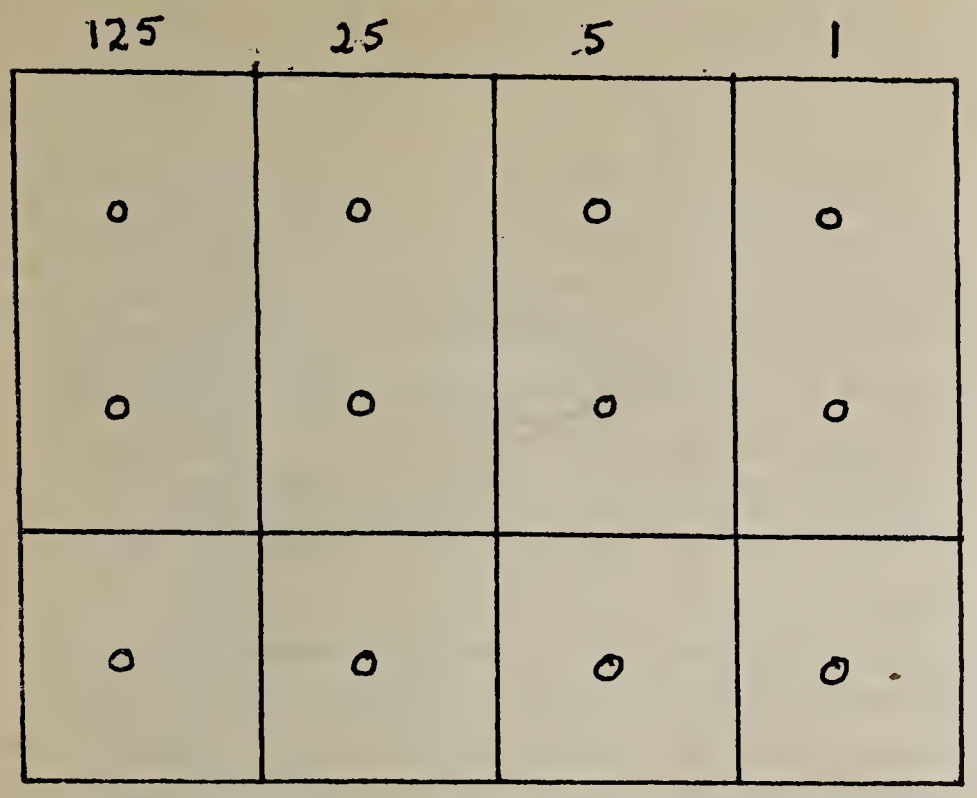
It is now clear that the M.A.B. is a powerful tool to help children understand the four basic arithmetical processes carried out within a place value system of numeration, but it seems essential that other structural materials should be used once the M.A.B. has been introduced. The structure of the M.A.B. is in the pieces. Because they represent powers of certain bases, the relationship, for example, between a unit and a long in the 10-base set may be seen by inspection of the items. It is obvious that the long is ten times as big as the unit.

If a block, a long and a unit in the 10-base set are symbolized, $\underset{1}{B}\ \underset{1}{L}\ \underset{1}{U}$, the child has a clear understanding of the symbols that he has written, but there is a very strong association between the digits of the numeral 1 1 1 and the actual pieces of wood. This is a far cry from a complete understanding of the concept of place value. The place value concept is implicit in the *notation* of the system of numeration. It is, above all, concerned with the way that numbers are written rather than with the pieces of wood that represent the numbers. Thus, to focus attention on the places that the digits of any numeral occupy, and the values attached to those places, it is necessary to have material of which the structure is concentrated on the places rather than on the items that are positioned there. This aspect soon became obvious as the M.A.B. was brought into use and a structured abacus was designed to meet the need. The abacus is as shown in the drawing and is used in association with coloured tablets or counters. The counters are of equivalent shape and size, and colour is for identification purposes only.



The counters assume values according to their position in the 'columns' of the abacus. For

example, working in the 5-base number scale, any counter placed on a peg in a column would represent numbers as follows:



One great advantage of the structured abacus is that children are free to work in any base number scale that they choose. Recent research in Leicestershire into the effects of variations in arithmetical learning situations has shown the great importance of the abacus when it is used in association with the M.A.B.

It is not possible in this short article to give any detailed accounts of the procedures used with the M.A.B. After an informal 'play' stage, structured games are introduced to give insights into the relationships between the pieces in the various base sets. From then on, the development follows through addition, subtraction, division and, finally, multiplication, in an ordered and careful progression. Subtraction is dealt with in two ways, by the process of 'de-composition' and that of 'complementary addition'. It will be noted that division is introduced before multiplication. Only the partition aspect is met, the quotition aspect being introduced by the A.E.M.

When children are working with any of the Dienes materials they are free to proceed at their own speed and also are given a large measure of responsibility for their own activity. Co-operation with peers is encouraged and children often work in pairs.

In all this, the role of the teacher is fundamentally different from that common in mathematical learning situations of a few years ago. One of the great benefits of the materials has been the opportunities for teachers to *teach* less and to concentrate their attention on the learning process. What is more, the thinking mode of the teacher is not imposed upon the children.

There is still much to learn about the ways in which children in our primary schools may best set off on an appropriate mathematical path, but we in Leicestershire have been very glad of Dienes' contribution to this end.

A Case for Continuous Revolution

David Wheeler
School of Education, University of Leicester

Is the teaching of mathematics undergoing a revolutionary change? The question is unanswerable with any certainty at present. There is a formidable amount of activity aimed at effecting substantial changes, but we do not yet know how much of this sound and fury will be seen, in fifty years' time, to have been significant. Most of the criticisms that are now being directed with new vigour at conventional methods of teaching mathematics are not themselves new. At least some of the suggestions for improving the situation can be found in books and articles written sixty years ago. What is perhaps new, tending to make the present situation different in kind from previous moments of dissatisfaction and hopes of something better, is the wide-spread feeling that things are about to happen; that substantial changes are about to take place.

Although they are in a sense experimental, the secondary school projects in Britain — particularly the School Mathematics Project and the Midlands Mathematics Experiment — are operating in a climate of opinion that virtually ensures their success. It cannot be doubted that when they cease to exist as identifiable organisms they will, at the very least, have made a permanent impact on O-level syllabuses in mathematics. In the primary schools, the expansion of mathematical activity beyond the boundaries of elementary arithmetic, and the use of new forms of concrete material, are not wholly reversible movements. Whatever the particular outcome of particular proposals, the teaching of mathematics will not be able to return untouched to the situation of ten years ago.

This is not to say that everything will be for the best and all that teachers need do is wait for the dust to settle. Change may be inevitable, but its detailed character is uncertain. It is possible that we will find ourselves with new O-level syllabuses and new materials in the primary schools, but without having altered the real situation by more than a few superficial points. It would, indeed, be realistic to admit that this tiny reward is the probable result of most of the present activity. On the other hand, as new ideas — good and not-so-good — spread through the teaching profession, they tend to become diluted; on the other, much of the work now being done falls short of the radical overhaul that is needed.

If we are really concerned to take advantage of the expectant atmosphere, we have to ask if there is anything that can be done about the natural process, by which ideas become watered-down when they move into wider circulation. The process cannot be arrested completely, but something could be done to minimize it if we were to take the circulation of new ideas as an important and necessary part of professional work, requiring special techniques of communication.

The usual media of communication — textbooks, articles in professional journals, short courses — are not very efficient. Textbooks can give a detailed treatment of new content and methods, but the usual way of writing them often obscures the points that are really significant. How often one wants to discover the precise motivation for a particular treatment, or the justification for the author's choice of this topic rather than that; and how often the book is quite silent on these matters! In any case, a textbook is a tool for the teacher who knows how to use it, and it carries no guarantee against being used without insight. Articles in professional journals do something to spread ideas, but they often suffer from similar defects and are seen by too few people. Short courses are potentially the most direct medium for communication, but they are commonly organized in such a way that they provide only a diffuse stimulus.

Improvement in communications will only come when we have begun to ask what sort of thing it is that needs to be communicated. The kind of situation in which many teachers are now — conscious that they should change their teaching habits, and uncertain about the next step — cannot be met by channelling information more efficiently, since it is not information that is needed. The real need is for personal involvement in the whole process of change; not conformity or imitation.

It is debatable whether there is any mechanism that can produce involvement on the scale required. Perhaps the answer will be found in organizing teachers' courses in a different way. They could be formed as working-groups, undertaking constructive corporate action on the problems of reforming mathematics teaching. This would involve a breakdown of the usual rigid stratification into lecturers and course-leaders, and those who are just members of the course. Everyone would be allowed — and expected — to make a contribution in some form to the work of the course. There might be tangible tasks to do: compiling a sequence of mathematical exercises, developing a teaching treatment of some mathematical topic, writing a short booklet of suggestions. Each task would initiate considerable discussion, and this would in fact be the principal importance of the task. It might be possible to dispense altogether with specific end-products and centre discussion on a lecture or on a piece of mathematical text. Discussion would be frank, and all statements subjected to scrutiny.

In this context, it would be possible to reach a degree of involvement in which reform was not just a question of academic interest, or alternatively just a simple assertion of practicability. A situation would arise in which reform would become a matter for personal decision by all members of the group. If, subsequently, the group subdivided and each subgroup became the nucleus of further courses, the influence would, slowly but without dilution, spread to more and more teachers. This is of course an idealized description, and such movements are notoriously difficult to establish. (A beginning, at least, has been made by members of the Association of Teachers of Mathematics. A book was the end-product of one such course, and this now exists to serve as a discussion text for other courses. It remains to be seen if this particular experiment is a success.)

Supposing such groups were established, would they have any function other than that of spreading ideas? It is optimistic to think so, but conceivably

cause to be profoundly grateful to them for their initiative and skill.

It is to be expected that the chapters produced under these conditions will be self-contained, but there is no unevenness in the quality of the writing. The various sections within each chapter give a clear discussion of the topic (often with a valuable historical background) and in most cases some carefully prepared lesson notes, all of which will enable those of us who are called upon to teach work which was not in our own undergraduate courses to enter the classroom with some degree of confidence; to be the proverbial 'one chapter ahead' under these conditions is to be fully forewarned and forearmed. Merely to record the chapters is usually a lazy way to review a book, but in this case it will indicate the scope of the enterprise and, one hopes, encourage those teachers who are anxious to know more about these recent developments to see a copy of the book. If they do this, there is little doubt that they will buy it — and then steadfastly refuse to lend it to anyone else!

The introduction is an excellent statement of the situation which faces us as teachers of mathematics at the present time, and the authors state: 'We are concerned then with new mathematics, new ways with old mathematics, contemporary applications of the subject, and the psychology of teaching it.' This they do full well in the succeeding chapters. There is an excellent account of binary systems leading up to the use of codes and the design of delay networks. Finite arithmetic and some discussion of groups carries the reader towards a deeper understanding of polynomials over finite fields. Numerical methods are handled in a way applicable to young children and to Sixth formers, while Chapter 5, on sets, logic and Boolean algebra, is as good an introduction to this fascinating branch of mathematics as one could hope to find within the limits of some 60 pages. The next four chapters — Relations & Graphs; Linear Programming; Patterns & Connections and Convexity — all add to the teacher's appreciation of the deeper significance to be found in some branches of mathematics about which he thought he had some understanding, and prepare the way most effectively for the intriguing developments in the concluding chapters. Many teachers, to whom geometry meant, or even still means 'Euclid', will find the techniques of reflection, rotation, translation and dilatation a strange substitute for congruence, but they cannot fail to be fascinated by the immense feeling of power which is placed in their hands, though they will rightly ponder the problem of putting it across in the classroom. Here they can take heart from the realization that the adult so often sees difficulties where none exist for the child. Properly understood and carefully expounded, the new approach is a tremendous advance in school mathematics. Much of the work in the chapter on vectors is, not unnaturally, on more conventional lines, though the sixth-form approach to vector spaces will have an immediate appeal.

Matrices are introduced as an exercise in coding in a finite arithmetic (mod 29) where 27, 28 and 29 represent respectively the comma, the full-stop and the space. This quickly gives way, however, to a discussion of transformations, and the chapter ends with some fairly solid lessons on the Wheatstone bridge. Though this is the final chapter, our debt to the authors and to the editor, Dr. Fletcher, is by no means at an end. One of the most valuable sections of the book is the bibliography; here are listed, alphabetically by authors, no less than 143 books, reports and articles all of which bear directly on the topics under discussion. Few will be surprised to find W. W. Sawyer's **Prelude to Mathematics** included, nor, of course, the two **OEEC** reports, but E. A. Poe's **The Gold Bug** may cause some to wonder. But this is the strongest reason for a new approach; we must think, and think again, so that by the light of 'new lamps for old' our pupils may enjoy the glories of the 'new mathematics'.

This book is a splendid statement of the whole situation, and it should be read by everyone who has the responsibility for teaching mathematics in any school or teacher training college. It is to be hoped that the dons, too, will study it, for then they will realize how much is being done in the schools to prepare future undergraduates to face their university courses with confidence.

W. J. Langford.

For the Teaching of Mathematics

C. Gattegno
Volumes 1, 2 and 3. (Educational Explorers Library 1963.)

Caleb Gattegno is a Spaniard by birth, but a Human, as he would say, by adoption. He got his higher education in France, eventually specializing in Mathematics and becoming a teacher. 'For the first ten years as a Mathematics teacher I was arrogant and demanding, not noticing the faults originating from my own defects and preconceived ideas. I was successful with only a very few of my pupils, those who could perhaps more easily than others bridge the gap I left. But in 1937 a teacher at an infants' school put some pertinent questions to me, that showed me where I was wrong and forced me to revise my basic premises. Did I ever take into account the needs of the pupils and their way of thinking?'

After his apprenticeship to teaching, which took him as far as Cairo, he came to England, first to Liverpool, then to London where he worked for some years at the Institute of Education, inspiring students with his idealism and zest. He left London to work for UNESCO in Ethiopia, organizing science teaching. Then after a stay in India which renewed his life, he came back to work on the problem of world-wide literacy, and produced **Words in Colour**, in which colour is used functionally for learning to read.

But it is Gattegno's work for the teaching of Mathematics which concerns us here. As well as his seminal work with student teachers, his activity was widespread and tireless. He organized many international seminars for teachers and mathematicians, and was a founder of the International Commission for the Improvement of the Teaching of Mathematics. He translated some of Piaget's works into English, brought us Nicolet's films on dynamic geometry and introduced and promoted here the use of the Cuisenaire rods (the ten coloured sticks, lengths 1 to 10 c.m. that with the utmost simplicity take you beyond fingers and thumbs) as a teaching medium in primary work. Although his contacts with colleagues in Britain was sometimes explosive, he was a member of the primary school sub-committee of our Mathematical Association, and he founded here the Association for Teaching Aids in Mathematics (Association of Teachers of Mathematics).

This collection of writings **For the Teaching of Mathematics** is a fascinating record of the development of a teacher's thoughts and feelings about the teaching of mathematics over some twenty years, 'a testimony of a changing vision, affected by what is seen and by the reflection in what is lived.' The main headings are, in Volume One 'Pedagogical Discussions', in Volume Two 'Psychological Studies', in Volume Three 'Elementary Mathematics'. Many pages need and will repay rereading.

Gattegno humanized the teaching of Mathematics. He insisted we look at it from the learner's point of view: 'we must return to the source of everyone's knowledge, to the set of actual learners engaged in actual learning and watch what they actually do . . . Under the pressures of reality constant revision is needed if one is to meet changing circumstances adequately . . . For the preservation of the right to reject all statements not in accordance with reality, people will hear my voice at least.'

Peter Caldwell.

Homer Lane – a Biography

W. David Wills
Allen and Unwin 1964. 275 pages; illus.; 40s.

Those who remember Mr. David Wills' **Throw Away the Rod** will recollect that he writes extremely well. In this long-awaited biography of Homer Lane he has a dramatic story to tell — of a man 'simple, perplexing, humble, vain, wise, foolish, tarnished, innocent, happy and tragic' who was 'half-a-century before his time'. Though the author did not know Lane personally, he has talked to many who did, and gives a convincing portrait, shrewd, not without humour, sympathetic but always objective, compassionate. Often penetrating in interpretation, he is careful to present the facts so far as they are known so that the reader can draw his own conclusions.

Half the book is given to the hitherto obscure period of Lane's life in America. Born in 1875, he was the product of seven generations of solid Puritan stock in New England. To this influence, Mr. Wills suggests, acting upon a highly sensitive constitution, Lane may have owed the two unconscious urges which dominated his life — the need to excel and also the need to feel persecuted and to seek self-punishment. Much of the home life in Massachusetts, of Lane's schooling which ended when he was fifteen, and of his employment as a clerk on the railway and as a delivery man for the local store, has been covered by Mr. Wills; it has a period flavour and charm. When he was twenty-five, a young local doctor who was later to succeed him at the Ford Republic, recognizing Lane's promise, financed his training in Boston as a teacher of a new educational movement patronized by John Dewey — the Sloyd method of manual training. One of its principles was that 'the child must not be forced to learn'. After moving to the rapidly developing town of Detroit, Lane pioneered in boys' clubs, making his first experiment with the idea for which he is best known — educational self-government. In 1905, he became City Superintendent of Playgrounds, allowing the children the maximum freedom to play their own games and learning much from watching their spontaneous behaviour. After a year he resigned, accepting tacitly a journalist's accusation for which there was no judicial support. In 1907, however, with the help of a Jewish lawyer, F. M. Butzell, later one of Detroit's leading citizens, Lane was able to found and for five years to direct as Superintendent the Ford Republic, a self-governing reformatory for delinquent boys which still survives in all essentials unchanged. This venture became widely famous and led to an invitation to visit England and to Lane's appointment to the Little Commonwealth in Dorset of which he was Superintendent from 1913 to 1918.

The Ford Republic seems to have owed nothing to the George Junior Republic, N.Y. Like the Little Commonwealth it had an economic basis, the 'citizens' receiving wages in the Republic's currency for their work, out of which they had to pay for board, lodging and taxes or become a charge on the community. Lane already believed that anti-social behaviour was the result of 'positive virtues wrongly expressed'. He was feeling his way towards his fundamental principle that 'those who would help the delinquent and anti-social and unhappy must "be on their side".' 'Love', he was to write, 'is the highest form of compulsion known to man, and hope is the only true discipline.' As a consequence, at the Commonwealth there was compared with the Ford Republic 'less formality, less legalism, and a recognition of the fact — so easy to overlook — that constitutions should be servants not masters.' Punishments were much milder, the most severe being 'close bounds', inflicted automatically on those who had lost their jobs. The Ford Republic consisted of boys of school age: the Commonwealth was co-educational, its members largely boy and girl delinquents: there were also some young children between the ages of two and five. It was a community which Lane regarded partly as an institution, but much more as a family (it was in fact a group of several families), whose members were related to one another not only by affection, but also by 'familiarity — in the real and literal sense of the word' and by 'the mutual criticism and forthrightness that is to be found in a healthy family.' Even this did not satisfy Lane. Towards the end of his time at the Commonwealth he was conscious of something lacking in the citizens' lives — a recognition of non-material values which he hoped to foster by some form of religious education, or by establishing new interests through regular schooling. At the very end, finding that group therapy through self-government had proved insufficient, he was also with characteristic fearlessness and unwisdom undertaking on more or less Freudian lines the individual analysis of some of the citizens.

Lane's achievements at Detroit, at the Little Commonwealth and subsequently as psychotherapist in London were all to end in tragedy. After an affair with a lady on the staff of the Ford Republic, he did not seek the counsel of those who could have saved him; he resigned and sentenced himself to hard labour as a navvy. At the Commonwealth he was accused by some of the girls of immoral relationships with them, a charge which, as all who have worked with maladjusted girls will know, is a common occupational risk of such work. A private inquiry was held for the Home Office by an eminent K.C., whose antecedents and personality, however, made it unlikely that he could ever understand the motives and ideas of a man like Lane. This was the opinion of Lord Lytton, the chairman of the Commonwealth's managing committee, who with others of the Committee was present throughout the inquiry.

On receipt of the report the Home Office decided to withdraw its certificate unless Lane ceased to be Superintendent, and rather than agree to this the committee closed the Commonwealth, in the illusory hope of restarting after the war with Lane once more in charge. The report of the inquiry has never been made public. Mr. Wills' conclusion is that the whole affair was 'a device on the part of the Home Office officials to rid themselves of any responsibility for an institution using unorthodox methods.' If the Home Office considered Lane guilty of immorality, it is strange that they allowed him to go back to the Commonwealth for a period of three or four months to see to the disposal of the children, and, when he took his family to London, to take also four of the girl citizens, two of whom had been among Lane's accusors, as well as two of the babies, one of whom the Lanes were formally to adopt.

The inconclusive end to the crisis at the Commonwealth must have prejudiced Lane's case at his trial seven years later in 1925. Charged then with the technical offence of failing to re-register as an alien, his acceptance of money from a psychotic woman patient was the gravamen of the charge. Lane, realizing that his reputation was in any event irretrievably damaged, apparently agreed to leave England voluntarily, if the order for deportation were quashed. The appeal against imprisonment was won and the recommendation for deportation dropped, but (through a misunderstanding with counsel) without Lane being put into the box or any of the 'battalions' of distinguished witnesses being called before he gave the undertaking. Three months later he died in France of pneumonia and typhoid.

Mr. Wills' book is designed to be supplementary to the posthumously collected **Talks to Parents and Teachers** and to Elsie Bazeley's **Homer Lane and the Little Commonwealth.** The latter is now out of print and it is hoped that the publishers will soon reissue it, for the Commonwealth was Lane's most creative work and probably his happiest period. Mr. Wills' space is perforce largely devoted to the account of the events leading to its

closure: his desire to suppress nothing (in view of the silence of the Home Office) has led him, one suspects, to print as the first appendix some distressingly squalid statements of evidence at the enquiry which add little to the text. After these one needs to turn back to the frontispiece and another snapshot of Lane with two of the girl citizens, which present the man who was loved by people 'of all kinds, of all opinions, of all walks of life' and who 'generated all around him laughter and affection', so that few, as Lord Lytton said, 'could long remain unhappy in his presence.'

Mr. Wills has not been able to do more than outline the extent of Lane's influence in the fields of penology, education and psychotherapy. A pioneer in group therapy and 'shared responsibility', to whom such different people as Mr. Wills himself, J. H. Simpson, A. S. Neill, the Second Earl of Lytton and W. H. Auden have expressed their indebtedness, his influence has been most direct upon the special schools for delinquent, difficult and maladjusted children. Quite recently a Homer Lane Society and Trust have been founded to promote research and to establish a new community for the treatment and education of emotionally and socially disturbed children. Of Lane's success as a psychotherapist Mr. Wills has no doubt. His indirect influence through those he helped and upon education generally has assuredly been great.

C. H. C. Osborne.

Fatherless Families

Margaret Wynn
Michael Joseph 1964. 25s.
(A Study for the Council for Children's Welfare)

This book is a study of the fatherless family, the story of the unsupported mother (whether widowed, divorced, separated or unmarried) who has to face the problem of being not only the breadwinner of the family but also the person who must cope with the shopping, cooking, washing and general care of the home and children if it is to continue to function and keep its identity. The report is a social document, rather than an 'educational' or psychological study, but none the less valuable for that.

Often a mother is forced out to work when her family are too young to be left to the sometimes casual care of relatives or neighbours, who are generally the only form of help available to her (day nurseries being in very short supply) short of handing her children over to the residential care of the Children's Department. Her efforts to earn more money are, more often than not, defeated by the regulations covering National Insurance and National Assistance.

There is here a wealth of actual material and of appropriate figures. These show the extraordinary anomalies which exist in the provision of financial aid for the fatherless family, and the many contradictory estimates of need put forward by different Government Departments, estimates which are quite unjustifiable.

The complexities in our system of social insurance are the result of the piecemeal progress of our legislation and their effects are often tragic and devastating to those concerned. Poverty, among other things, is almost the inevitable consequence of fatherlessness, with all its attendant problems of loneliness, anxiety, and helplessness, which undermine health and self-respect. As the writer points out, the family without a father risks total breakdown, and the children have then to be taken into the care of the local authority, the family disintegrating, perhaps never to come together again.

As a point of interest (many more telling and pertinent figures are available) a foster parent receives on an average £2 4s. 7d. a week per child plus allowances for holidays and clothes: the mother in need receives from the National Assistance Board 18/- a week for a child under 5. It costs on an average £9 to £10 to keep a child in a local authority children's home, and £13 a week in a residential nursery. One cannot estimate in £ s. d. the psychological harm done to both mother and child as a result of such separations.

There are 785,000 children in Great Britain being brought up without a father, while 540,000 mothers bring up children without a male breadwinner. Half the children dependent on National Assistance are fatherless, and social insurance does not cover children against family breakdown.

This is an excellent report and should be read by all those who are concerned with the needs of fatherless children. The author suggests in her conclusions and appendices what could and should be done to relieve and assist such families and so ease the burden too many of them have to bear.

Joan Cass.

English for the Rejected

David Holbrook
(Cambridge University Press) 1964. 30s.

In this book Mr. Holbrook examines the position in the educational system of the members of the C and D streams of the secondary modern schools; these are the 'rejected' of the title. They are rejected in a materialistic society because they are never going to produce 'results' in material terms as they lack, for a variety of reasons, the ability to tackle the more abstract intellectual problems. Since this has become, in a highly developed civilization, the most highly regarded faculty, authorities refuse to spend money or time on such children. The results of such attitudes are a sense of failure and rejection at the very earliest stages. This gives rise to deep-seated emotional disturbances which in themselves limit their intellectual capacities — thus the effect is cumulative. Society therefore produces annually many thousands of disturbed, maladjusted adults who then earn the attention of society principally through their antisocial behaviour.

Mr. Holbrook views this problem realistically and unsentimentally. He makes no exaggerated claims for these children. He recognizes that they will never be able to perform complex intellectual feats, and that these children are often less attractive than their more intelligent fellows. His aims therefore, in terms of 'results', are modest. The value of this book lies principally in Mr. Holbrook's powerful and moving plea for a more humane and charitable treatment of such children; for more money, more buildings, more equipment, more teachers for the backward streams. This of course is costly, and large scale expenditure must be justified. The justification lies not only in the moral obligation which society has towards these children (though this should be sufficient) but also in the 'results' which Mr. Holbrook achieves.

These he is able to show us in the central section of his book in which he reproduces all the work produced by nineteen children over an extended period. The problems which faced him in their early work are formidable. The children's 'graphic literacy' (their technical grasp of spelling, grammar, syntax and even handwriting) was in many cases almost nil. The substance of their writing was incoherent, pedestrian, and frequently an incompetent rehash of the more worthless offerings of mass media. The traditional approach to these problems would have

been to force the children to go through dull exercises aimed at improving their 'graphic literacy'. In all probability they would have done these badly and become discouraged and frustrated through persistent failure; their feelings of rejection would have been reinforced. Mr. Holbrook attacked the problem from the other end. He encouraged the children to write imaginatively and creatively, offering them a large variety of stimuli to work upon. Despite initially discouraging results he never gave anything but praise and encouragement for a genuine effort. As confidence grew, the children began to explore those realms of their experience which were tenderest and most susceptible to hurt. Mr. Holbrook asserts that these explorations assist the children to come to realistic terms with life through liberating their imaginative faculties to deal in phantasy with the deepest experiences of life. In this way they come to 'true literacy' (as opposed to mere 'graphic literacy').

This is a moving and powerful book which will be a source of strength and inspiration for all teachers of backward children and which also offers a good deal of sound practical advice to reinforce its theories. It is also a book which deserves to have far-reaching influence in support of a widespread feeling that there should be a radical re-appraisal of the content, methods and aims of English teaching in **every** type of school.

David F. Farrar.

Religious Thinking from Childhood to Adolescence

Ronald Goldman
Routledge Kegan Paul. 32s. 1964.

This is an extremely important book for anyone attempting to impart religious instruction on the basis of the present Agreed Syllabuses in British Schools. It shows what extreme confusion is produced in young minds by the present type of syllabus, where forms of expression, to which religious people today attach only a symbolic meaning, are interpreted literally and concretely, and their religious significance completely missed.

The book is based upon a piece of research undertaken with two hundred children between the ages of 6 and 17, ten boys and ten girls in each year being interviewed, and the whole constituting a reasonably fair sample (though it excludes the children of Roman Catholics, Jews and Negroes) of state school pupils. The technique employed seems as foolproof as one can expect in such matters, although it is as well to remember that direct questions put to children, particularly to the younger ones, very often produce spontaneous answers which represent their real ideas.

The investigation was based upon three stories and three pictures, all selected after considerable exploration. The stories — those of **Moses and the Burning Bush**, and the **Exodus** from the Old Testament, and that of **The Temptations** from the New — were discussed with each child, and the results were carefully tabulated. It became clear that before the age of 9 the children interpreted these stories literally, and that even up to the age of 12 and 13 they considered such a tale as that of the Exodus in terms of straight history and nothing more. The author, using Piaget's scheme of development, concludes that the 'operational thinking' required if the real religious content of such stories is to be understood, does not fully begin until after the first two years of secondary school, and he believes that up to the age of 9, Bible teaching as such would appear to be 'wasteful and inappropriate'. Even later, familiarizing children with Bible stories without understanding only serves to crystallize misconceptions of their meaning, and so hinders the development of truly religious thinking.

The pictures showed 1) a family entering a church, 2) a child praying alone, 3) a child and a mutilated Bible. They were designed to elicit views on the church and on churchgoing, on the nature of prayer and on the special character of the Bible. Again the answers indicated how slowly children awake to the more spiritual aspects of religion.

The author promises another book, **A Guide for Child Centred Religious Education**. Meanwhile, in a last chapter, he sketches some of the implications of his findings. He insists that the Bible should be taught not just because it is the Bible, but because of the help it can give to children and growing persons. 'Teachers must overcome their fears of disturbing the simple childlike faith of the young, and educate the realistic possibilities of a deity who is not in contradiction with their growing logical powers and scientific concepts.' Otherwise 'the adolescent will feel that he has been betrayed by the adult world'. For we have allowed him to believe things we do not believe ourselves and have 'protracted his literalism far too long.'

This argument is a far-reaching one. As we now know, children of nursery school age may already begin to make a distinction between reality and their fantasy life. Why then should we allow such literal misconceptions to arise at school at all? Is it not rather a betrayal of the teacher's duty to support the growing powers of discrimination in his pupils? Ronald Goldman suggests that to children between the ages of 9 and 13 the stories of the Nativity should be told as 'myth', that is, as narrative 'used to express the wonder and joy that so good a man was born'. From 13 onwards, he thinks that the adolescent should be helped to 'clothe in a more acceptable framework of thought, the profound truths about God, man, the World and man's Salvation, which men of old expressed in their own way.' This task of reinterpretation requires that they should take a more critical view of the Bible.

Finally, Goldman comes to what is perhaps the most vital problem of all, the question of Biblical relevance. He quotes approvingly H. A. Hamilton's words*: 'It is in the real world of his everyday life that the adolescent must be able to recognize the truth of what he is taught. No knowledge of obscure periods of history or stories of far-off events can avail, unless he is helped to come to terms with his own experience.' Will Ronald Goldman's second volume be based upon this fundamental truth? It has far-reaching implications. For it suggests that religious education cannot be equated with Biblical intstruction, but with the helping of young people to become consciously aware of the life of the spirit. The Bible and its stories constitute only a means to this, and are also only one of the means.

Wyatt Rawson.

***The Religious Needs of Children in Care** (1963), National Children's Home, London.

Children Growing Up

John Gabriel
University of London Press. 1964. 30s.

All who are concerned with the teaching of child psychology will agree with Professor Ben Morris when he says in the foreword to this book that there are very few suitable introductory texts in this field.

Dr. Gabriel has set out to present 'The Development of Children's Personalities' within both a theoretical and descriptive framework. In many books the theory of

human behaviour is either presented on an intellectual level which has little or no relevance for day-to-day living and growing, or descriptive material is given as a collection of observations with little attempt to generalize or explain these. Dr. Gabriel has attempted to fuse the two and to give the reader, as he says, 'a particular interest'. When this does not always succeed, it seems to be mainly due to the organization of the book. There are four sections, Parts I and II being mainly concerned with the Meaning of Personality, its Formation and Organization, Part III with Children's Emotional and Social Growth, and Part IV with the Observational Study of Children. In the first two parts the links seem to be well made, but the second half appears insufficiently linked with the first. For example, teacher-pupil relationships are discussed in Part I, but are not referred to in Part III in connection with the child's development; much attention is paid to 'dispositions' in the theoretical section, but these are not mentioned in the later part of the book. The reader is left to make the links for himself and while this may be quite legitimate for an advanced student, a beginner, one feels, needs more assistance.

Dr. Gabriel's own view of personality owes much to McDougall and Allport, but he also draws widely on the views of many others. One might wonder whether there are not too many points of view presented, and whether sometimes the relative attention given to these is rather unbalanced. Freud, for example, is presented in 2 half-pages (separated) with an occasional sentence reference elsewhere, whereas Sheldon has $3\frac{1}{2}$ pages in the first instance, and several later references.

In Part III, 'Children's Emotional and Social Development', Dr. Gabriel reveals his own wide experience with, and knowledge of, children and their ways. This is certainly the best section in the book, concluding with a discussion on individuality and conformity in personality development.

The book concludes with a section on the 'Observational Study of Children', to which this reviewer turned eagerly, having long believed in the value of this method for teacher students seeking further understanding of behaviour. The suggestions, however, are very general and the 'Study Guide' is not really such, but somewhat confusing for a beginner and rather likely to lead to superficial observations.

Despite these criticisms, this is a most useful book which fills a great need and should be widely used. The physical presentation of the book is pleasing, references are well set out, the index is good. Dr. Gabriel writes in a style pleasing to read, and his own scientific and literary scholarship enriches his descriptions and interpretations.

Elwyn A. Morey.

The Romance of Teaching

Muriel Wasi
Published by the National Council of Educational Research and Training, New Delhi. Price Rs 2.50 nP.

Muriel Wasi is a careful writer, idealistic, sentimental in places. She is writing primarily for adolescent girls and boys in all parts of India, and specially for would-be teachers. She has evident knowledge of Indian life — of the characters of the young boys and girls to whom this is directed. Her understanding of disappointments and failures, joys and the fulfilment in teaching is backed by her Indian experience.

Her style is lucid and unpretentious. 'The true teacher', she says, 'does not talk down to people, though he may simplify his teaching for those younger and less experienced than himself. The true teacher is his pupils' equal in the common quest for knowledge. He recognizes that his is an uncommon task, but he must go about his business as if it were a matter of everyday commonsense.' She hopes that some of her listeners will really choose teaching and will not drift into it for want of something better to do. She advises her listeners to 'see teachers as they see themselves travel down the corridors of their working lives, from home to school in the morning, through the hours of the school-day and back from school to home in the evening. This is the rhythm of a teacher's day and it is many, many such days that make up the sum-total of the teacher's life. For it would be a mistake to think of any profession as existing on, and at the level of its heroic heights. A profession is not a series of mountain-peaks or wave-crests. Not all teaching is at the heroic height of Socrates. It is not a series of climaxes or crises. It is more like an undulating plateau or, at best, a range of low hills.'

I admit to feeling once or twice that the selection in places leans towards the pedestal lecture type. But then this book is for complete beginners, not for experienced teachers who know the joys and problems of the profession. Her story-telling way of sketching the lives of Dewey, Froebel, Montessori, Horace Mann, Pestalozzi, Socrates, Tagore, etc., is illuminating for beginners.

In India 'most books read in the age group 14-17 years are imported', and there is no doubt that this small book will 'fill the gap that exists in the field of supplementary reading for children at high and higher secondary schools.'

K. C. Mukherjee.

Correspondence

Home-making and Citizenship

Highgate,
London. April.

Dear Editor,

According to the Crowther Report, we are not training our children to the full extent of their abilities, and skill and talent are being wasted. Many young people are bored and restless in their last years at school, finding the curriculum irrelevant to life in the community, seeing ahead a lifetime of routine work with little prospect of advancement or, in many areas, the bleak threat of unemployment. In these 'bulge' years only the lucky few are selected for higher education, and after the 'never had it so good' times, the disappointment and frustration of so many young people must trouble the conscience of society and challenge the imagination and ingenuity of teachers. There is too much concentration on those who are able to pass examinations and too little attention is paid to the potentialities and prospects of the majority. I offer the following proposals in the hope that they may help to overcome the grave staff shortages which handicap the Health and Welfare services.

Home-making
One theme interests most young people: the hope of a home of their own with a loving partner and a happy family life. This could be linked in a practical way with

a programme of education for active and skilful involvement in home-making in the widest sense.

A scheme of work might be devised by schools in co-operation with the local authorities and regional health services for young people in their last years at school. Such a course might have an imaginative title to suggest 'Caring for People', 'Responsible Relationships' or 'Social Security'. It should appeal to the altruism which is characteristic of the young and which too often disappears when they enter the commercial world.

The course should also be designed to attract the attention of all to the jobs and careers available in different departments of hospitals, schools and other institutions. Children capable of passing examinations would choose the appropriate subjects from a wide selection and either stay longer at school or technical college, or enter the teaching, nursing or auxiliary medical professions. Most of the curriculum could be shared without streaming, and many optional subjects would ensure an interesting time-table for everyone.

Families at Work
In the past, the services mentioned above have been largely staffed by unmarried women. It must be recognized that most women, trained or untrained, will usually be caring for their own children or aged relatives, and employing authorities must bear this in mind. Jobs and career structures must be planned to suit the lives of married couples, to attract husband and wife as full-time or part-time workers. If women are to continue their careers and at the same time care adequately for their families, an entirely new approach is needed. Nursery schools, play centres, possible day-centres for old people should be attached to schools, training colleges, institutes of education, hospitals and local authority premises. Such facilities would not only enable housewives to work outside the home, but would also serve as training centres for practical work.

Staff
In view of present shortages, part-time and unqualified teachers and assistants would be needed. Senior staff in all the welfare services might be seconded for weekly sessions, or might act as demonstrators and lecturers in their own departments and supervise practical work. Other staff could be recruited from voluntary organizations such as the Red Cross, the Marriage Guidance Councils, youth organizations and churches. Close co-operation with the Youth Employment Service would be essential, and practical work, visits of inspection or short periods of paid employment could be arranged.

A 'Home-making' course might help to meet the tragedy of unemployment among school-leavers. It would provide a second chance for those who failed the eleven-plus and for those for whom there are insufficient places in higher education. It would enable many to find a worth-while vocation while pursuing studies that would educate them to live as well as to earn a living.

Suggested Syllabus

The Home: Cooking, housecraft, woodwork, metalwork, decorating, repairs, maintenance, use of gas, electricity, oil and solid fuel, care of furniture, mechanical equipment, budgeting, hire-purchase, time and motion study in the home, laundrywork, first-aid, home-nursing, prevention of accidents, shopping, consumer research, gardening, entertaining, driving and care of vehicles, road-sense, rent, rates, house-purchase.

Family Life: Biology, child-care and development, psychology and sociology of the family, history of the family, personal relationships, sex, friendship, courtship, marriage, parenthood. Care of pets, invalids and the aged; diet, hygiene, clothes, make-up, appearance, deportment, manners and customs of our own and other lands.

Citizenship: Study of statutory and voluntary services, how they are financed and administered and used. Jobs and careers in public service, political parties, local and national government, debates, committee procedure, taxation, laws relating to minors and the family rights and duties, town-planning, United Nations and international affairs.

Leisure: Sport, literature, drama, art, music — all these as performers, spectators and critics. Study of local facilities and unmet needs for recreation and amusement. Critical evaluation of television, radio, cinema, theatre, gambling, smoking, drinking. Holidays and hobbies.

General Education: Self expression through speech and writing, art, drama, music. Letters, form-filling, accounts, practical science, languages, practice in interviewing, selling, buying, and other work and social situations.

Yours etc. Rose Hacker.

Conference Report

The New Educational Fellowship Conference for Young Teachers

Gorssel, Holland, 27th July – 1st August 1964.

A genuine desire to gain knowledge, and an intense and often outspoken determination to be practical, characterized this the first **NEF** Conference to be held specifically for young teachers. Organized by the **Dutch section of the NEF,** and under the vigorous leadership of Mrs. Kraaijenzank, Headmaster of the Progressive School at the Hague, the Conference was made up of delegates from seven countries. These included Mr. Torben Gregerson, the organizer of next year's World Conference in Denmark, four Italians (seeking preparation for a Conference in September to solve the critical problems of Italian education which recently influenced the downfall of the Government) and from this country Mr. Donald Butler, a teacher in a Leeds Secondary Modern School, and myself and my wife from Dulwich College Preparatory School.

After early criticisms of lectures which had dwelt on theoretical philosophy and past history instead of on practical ideas of use to the everyday teacher in the classroom, the Conference fell down from the clouds, and tackled subjects such as Language Laboratories, the Jena-Plan system of teaching in Germany, Musical free-expression, and practical Drama. At the final meeting, an International work group was established to produce a simple pamphlet showing the comparative education structures of the different countries, an aid which should save both time and misunderstanding at next year's Conference.

In many ways, however, it was outside the actual programme that the most valuable work was done. The groups mixed freely, language proving only a small barrier, and over coffee, wine or beer, between lectures and on excursion coaches, ideas were exchanged and argued, not with complacency but with the genuine need to know which characterized the Conference. Age-old problems were aired alongside new ones: traditions and difficulties were shaken up with fresh ideas and optimism, and seeds were sown where they ought to bear most fruit, in the minds of teachers.

Robin Peverett.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

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Look Out

The International Secretary's Column (18)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

The second half of the twentieth century is witnessing two gigantic processes in the world, at once contradictory and complementary to one another: they are global unification and violent nationalism. Progressive education must reckon with both. Hence the supremely important place that a study of the newest nation-states must hold in any programme of world studies. Alongside each of them it is instructive to lay Rénan's definition of a nation made in 1882:

'Avoir des gloires communes dans le passé, une volonté commune dans le présent, avoir fait de grandes choses ensemble, vouloir en faire encore; voila les conditions essentielles pour être un peuple.'

The content of this section of a world studies curriculum must at some stage include:

1) An analysis of the concepts of Neutralism and non-alignment. Is President Sukarno's description the one we want to teach?

'Non-alignment is not neutrality. It is not the sanctimonious attitude of the man who holds himself aloof — "a plague on both your houses." Non-alignment is not a policy of seeking for a neutral position in case of war; non-aligned policy is not a policy of neutrality without its own colour; being non-aligned does not mean becoming a buffer-state between two giant blocs. Non-alignment is active devotion to the lofty cause of independence, abiding peace, social justice and freedom to be free.'

2) A scrutiny of the list of so-called non-aligned nations with careful attention to their main sub-classifications. For example, among the Africans (more than half the total) there are the Monravia, Brazzaville and Casablanca groups; some of the Asians belong to the Colombo Plan, while others do not.

3) The cohesive and divisive factors among the non-aligned countries. For example, most of them favour the removal of all forms of colonialism and neo-colonialism and racial discrimination: they desire a greater degree of world co-operation based on 'no strings' aid and investment. Yet there are bilateral quarrels amongst themselves; for example, the United Arab Republic and Israel, or Thailand and Cambodia.

4) The potentially valuable role which non-aligned countries can play in promoting the cause of global unification. For example, Burma has supplied the present Secretary-General of the United Nations Organization and Indonesia has devised a compromise plan for settling the India-China border disputes.

Using our Rénan yardstick, let us translate the above four themes into educational terms. In many though not all of the emerging nations the coming generation must learn to live realistically with the fact that there have been no common glories of the past which they can share. On the other hand they do possess in massive measure a common will today, namely to achieve that material security and psychological self-realization, both of which have previously been denied to all but a minority of the earth's inhabitants. For some again it will be proper to recount recent memories of glorious deeds shared and also the possibility of repeating them, but only on such a sufficiently global scale as not to stultify them by a too parochial rehearsal of them. For indeed the essential condition for being a people today is, in the words of the writer in the **Observer** newspaper (29th March, 1964):

'to redeem the most spectacular failure in world politics in the past decade — the failure, in which America, Russia and Europe have all shared, of the rich countries of the world to do anything effective to help the poorer ones to overcome their poverty.'

Progressive education should build substantially for that redemption.

DOROTHY MATTHEWS, B.A. Lessons (Visit/correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, etc. English for foreigners. New address: 7 Summerlee Gardens, London N.2. TUDor 7357.

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Editor's Letter

This number concentrates on the problems of teaching minorities, or those in under-developed areas, such as India. Because we had such a magnificent response to our request for articles for this number, we shall continue the subject in December. December was intended to be devoted to Science, but scientists are obviously too busy to write about their work!

I would like to draw readers' attention to the recent reprinting of the invaluable basic Montessori texts: **The Montessori Method** ($6.50), **Spontaneous Activity in Education** (The Advanced Montessori Method, Vol. 1) ($6.50), and **The Montessori Elementary Material** (The Advanced Montessori Method, Vol. 2) ($8.50). Published by Robert Bentley, Inc. (Mass. USA).

And I would like to apologise for the lateness of this issue, due largely to difficulties outside his control at the printer's end. We hope to get the November issue (Geography) out in time.

Will readers please study carefully the full-page notice on p. 235, which explains how to register for the **New Education Fellowship World Conference** in Denmark next year?

M.M.

Erratum. In a footnote on p. 204 of our August-September number we misquoted the price of **An Experimental Study of Mathematics Learning**, by Z. P. Dienes (Hutchinson's, London). The price is in fact 50s. Ed.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to the Secretary of your National Section listed on the inside cover or to: The Executive Officer, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

The Education of Eskimos

Joseph Katz
Professor of Comparative Education, The University of British Columbia, Vancouver, Canada.

The problems faced by teachers and educators of Eskimos in Canada's northland are as varied as a multi-cultural society in process of acculturation, with immense distances, and ice and snow, can make them. In a land where the average annual temperature in January is −18.2° and in July +56.4°, (extremes may reach as low as−62° on the one hand, and as high as +93° on the other) difficulties of climate alone, to say nothing of distance, pose special problems for education and for educators.

The education of Canada's Eskimos began with the arrival of explorers and traders in the 18th century who brought with them the artifacts of the West, as well as habits of thought and of modes of behaviour, which at times were not in the best interests of the unsophisticated native of the north. With the arrival of Anglican and Roman Catholic missionaries the education of the Eskimos took a different turn, in that now some formal attempt at education was undertaken in addition to the provision of the moral codes of these religious bodies.

Until very recently the Eskimos depended for their meagre livelihood upon hunting — seal, caribou, fox, walrus, whale, for the most part, and because these were uncertain in their movements across land and sea, the Eskimos became nomads following wherever the hunt led them. In consequence, the Eskimos have lived in small isolated settlements of two to twenty families, and even these have been uprooted from time to time, depending upon the availability of food. At present these patterns of living are changing, and Eskimos are no longer as dependent upon the vagaries of the movements of animals as they once were; but those who can be independent of hunting and fishing for their livelihood, and depend entirely upon regular jobs of one or another kind of an industrial or commercial nature, are as yet few in number.

The Northwest Territories cover an area of 1,300,000 square miles, or roughly over a third of the area of Canada. In this area live some 12,000 Eskimos, scattered from the Bering Sea to Labrador, who form about a third of the entire population in the area. Schools for this mixed population are scattered from the Yukon in the West to Labrador in the East, and from the Hudson's Bay in the South to Ellesmere Island in the North, at approximately 78° North Latitude, within hailing distance of the North Pole.
In this land there are some sixty schools maintained by the Education Division of the Department of Northern Affairs and National Resources, and many with large or small pupil residences to accommodate children whose families are either too far from the school or who move too often to make for regular schooling. These residences may house as few as 8 or 10 children while parents are perhaps a thousand miles away on an ice floe following the seal, while other residences in larger centres house as many as 250. In all, 587 out of 2576 Eskimo children in schools (March 1964) are so housed.

In the 1963-64 academic year, 60 schools were operated on a regionally integrated basis for an enrolment of 6,260 students, 2,536 of whom were Eskimos. By 1963, 69% of all Eskimo children of school age were enrolled in Federal Schools. The Glassco Royal Commission on Government Organization reported in 1962 that 36% of 4,000 children, in schools administered by the Department of Northern Affairs and Natural Resources, were Eskimos in 160 elementary and 24 secondary classrooms. Significantly, 50% of pupils were below Grade 4, with the heaviest concentration in Grade 1. This may be accounted for by the fact that schooling is relatively new in several of the northern communities. Nevertheless, there is an increasing tendency for children to continue their education beyond these grades, and the development of vocational courses for secondary school students, and even for adults, is having its effect in holding Eskimos in schools for longer periods.

The Curriculum Section of the Education Division of the Department of Northern Affairs has been engaged for some time in adapting school programs to the needs of the community, and in this respect has paid special attention to pre-school programs for beginners in which proficiency in language may be more readily developed. In addition, attention is being given to developing social studies, science,

language arts, mathematics, home economics and industrial arts to the needs of the students. Conference reports indicate that experimental programmes are being introduced in programmed learning. Audio-visual aids, where possible, have been used extensively.

The primary and elementary programmes include Basic English, Arithmetic, Spelling, Nature Study, Reading, and Writing. The children, though these may range in age from 6 years to 14 or 16 or more in a primary class, show good academic records, some outstanding, and generally respond well to competition. The semi-nomadic existence of the Eskimo in some communities, however, even today frequently leads to children remaining out of school for two and three weeks at a time during which they help parents with hunting and fishing, and though this is necessary, it nevertheless impedes regular progress through the school programme. Some idea of the tone of a school in the Arctic may be gathered from Ronald Dalby's description in **Twentieth Century School** where he says:

'It was 9 a.m. when I picked up the tiny bell and began shaking it furiously outside our small school. Children began to appear as if from nowhere and ran joyfully into the school. It was the month of January, and the beginning of a new school term: a month when the cold winds blow and the temperature would drop to almost 60° below zero. This was one of those days. It was 44° below, and the wind was howling around our little school.'

Weather apart, Dalby noted one unique problem faced by the teacher to the Eskimos, one designed to make record keeping somewhat difficult:

'Many pupils have only one name: this is the name they were given and there is no family name. Other pupils have two and three names — the names they are called in the presence of the white man, the names they are called by the local natives, and the names they are called by their immediate families.'

(Apparently, it is not unknown for a child to have its name changed overnight by a visiting grandmother who feels that another ancestor has to be remembered. In consequence, record keeping is reduced for purposes of accuracy to identification by numbers.)

For those students who continue on to a secondary school programme (and these are increasing in number) there is the further opportunity of academic or vocational training courses, of the kind offered at the Sir John Franklin High School at Yellowknife, which include carpentry, motor mechanics, mining and other courses of like nature. A similar programme has also been planned for the Eastern Arctic. Eskimos have qualified as carpenters, heavy duty equipment operators, nurses, watchmakers, wireless operators, and diesel engine operators, acted as game wardens and served in various capacities in commercial work. In all instances their performance has measured up to the standards required on the job.

In 1947 the Federal Government adopted a new policy towards the education of Eskimos, undertaking at that time to seek to provide services and facilities in the north consistent with those provided for older communities in the south. In June 1963, the Canada Advisory Committee on Northern Development indicated that plans were in progress whereby school accommodation would be provided for all children in the Arctic areas by 1968. In addition, the vocational programmes for high school and post-high school students were to be broadened, and provision made for scholarships and bursaries.

Inasmuch as the education of the Eskimos involves a crosscultural educative process, it is interesting to note some of the observations of those who have been directly involved with their education. One problem is that of the child who attends a white man's school, only to have to return to his native surroundings. Harrison writes:

'In a time when modern psychologists refer to a few days in a hospital away from family and familiar surroundings as a "traumatic experience" for children, many Eskimo children survive months, or even years, thousands of miles from their families, in a life totally different in climate, language and social context. Just when they become used to this second life, just when most of them have completely forgotten parents, language and home, they are dropped back into their first life.'

Some part of this problem is reflected in the writing of Okpik, concerned with the transitional character of the Eskimo way of life:

'When you learn to work and live the white man's way — you lose the Eskimo way. This can't be helped. We want progress and comfort and education and security. We can have these things — and still keep our language. We need our language to keep us happy together. If we lose our language, we lose our personality. We don't belong

either to the Eskimo people or the whites. An Eskimo who has lost his language is completely lost. He doesn't belong anywhere.'

It is for this reason that the curriculum of the social studies provides the Eskimo student with an appreciation of his own set of values as well as an understanding of those which obtain in more sophisticated societies. The problem of transition is a real one, and one which calls for so organizing the materials of study, and so arranging learning experiences, that the Eskimo child in time will be enabled, ultimately, to cope with his own problems.

Another aspect of education in the north, yet one of values, is the fact that Eskimo boys and girls are far more mature than boys and girls of the same age in the south. An Eskimo boy of nine may be expected to shoot a polar bear, or kill a seal or drive a dog team, the average girl is married by the age of 17, and a permissive atmosphere obtains in all child-rearing practices leading to early independence and self-reliance. The education which the school has to offer can only be considered an addendum or rounding out, and not a complete education in itself.

This problem of a culture in transition raises another problem, one which is quite often reflected in school programs. Though Eskimo parents are anxious to have their children educated, a gap is developing between the education of children and adults, and plans are under way to extend the provisions for adult education. Since more Eskimos are becoming settled wage earners, and are eligible for social assistance, family allowances, and old age pensions, the amount of money and leisure in Eskimo communities has increased to the point where adult education becomes feasible.

A unique problem faced by teachers in Eskimo communities has to do with the discrepancy between the precision of the Eskimo language, and the degree of precision in the standard English they are called upon to learn in school. Margery Hinds, who left England to teach Eskimos and describes her exciting experiences in **School-House in the Arctic**, explains how she found it necessary in teaching English to Eskimos to translate ideas rather than words since her own experience had revealed how much more precise the Eskimo language was than English. Nevertheless, students still need to learn those words which describe Western objects and processes not present in the Eskimo culture. This is attested to by no less an authority than Stafansson. It is interesting to note that Hinds also found that because Eskimo psychology was different from that of the white man, it was necessary to give many more practical exercises with each lesson than she would normally do for white children at the same level of learning. In a way this accords with the experience of those teaching in native communities in other parts of the world.

Isolation plays a large part in the turnover of teachers in the north, and while this isolation is partly compensated for by the special place which teachers hold in the Eskimo community, the short average tenure of teachers necessitates regular in-service programs in order to acquaint beginning teachers with the special conditions which obtain in their respective communities. The high regard in which teachers are held was noted by Cohen in the Mackenzie-Stone Lake Region when he wrote: 'Teachers themselves are not regarded in as stereotyped a fashion as other whites probably because of the federal, secular teacher being more recent in origin.'

Nevertheless, the relative youth of teachers who elect the north as their trial experience is a factor in their soon beginning to yearn for the south and its illusions. Yet, despite the isolation, the distance, and the difficulties, more teachers apply to teach in Canada's northland than can at present be accommodated, and these applications come into Ottawa from many parts of the world. Obviously the spirit of adventure is abroad.

The Eskimo peoples, though only some 12,000 in number, have etched an indelible place in the conscience of Canada, and judging from the way in which they are taking advantage of the educational opportunities afforded them, the money and effort expended is more than justified. Though the drop-out rate may remain high, and somewhat discouraging to those engaged in the task of administering the program, and problems of distance, climate, and culture at times prove frustrating beyond belief, progress has nonetheless been observable, measurable, and satisfying. Canada's educators and teachers to the Eskimos are engaged in the exciting and dramatic task of schooling these people of the north to take their

place in a cultural climate that is more and more taking on all the signs and symbols of the modern era.

Yet, though 'the old order changeth yielding place to new', there is something of the old that is worth preserving, for Peter Freuchen in his **Book of the Eskimos** has perhaps caught, as has no other, the depth and richness of the Eskimos' outlook on life, an outlook with which all education must contend, and expressed by Uvavnook, an Eskimo:

'The great sea
Moves me!
The great sea
Sets me adrift!
It moves me
Like algae on stones
In running brook water.
The vault of Heaven
Moves me!
The mighty weather
Storms through my soul.
It tears me with it,
And I tremble with joy.'

Canada has committed itself to the education of the Eskimo, but the Eskimo has his own contribution to make to Canada. Education here, as elsewhere, is a two-way street — North and South.

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DOUBLE VISION

The Southern Province of Tanganyika is a vast area of real need.

To help to get a living from the soil, thanks to Bishop Trevor Huddleston and you, 80 bright lads are being trained at a new Residential/Agricultural College. The College cost £50,000. **This Appeal was published under the heading of One Man's Vision.** That vision has become reality.

Father Huddleston now seeks to give the girls a chance of a better life. He has appealed to War on Want to raise money for a Girls' School, where training can be given in Hygiene, Mothercraft, Sewing and Cooking, etc. Our only question is whether this Double Vision can also become reality. The cost of the School is to be £35,000.

Mahatma Gandhi said "If you want to see God, see Him in the faces of the Poor. If you want to serve God, serve the Poor." Now is your chance to do both and also help a dedicated man to bring his dream to fact. Please help these girls to break the circle of ignorance and poverty. Building should begin soon. Gifts small and large, will be received with gratitude.

Cheques, etc., should be marked "BISHOP HUDDLESTON APPEAL", and sent to: WAR ON WANT, 9 Madeley Road, London W.5.

Indian Education in Natal

By a Correspondent

Foreword

Roughly two-thirds of the Indian population of South Africa lives in one city, Durban, and within a 50 mile radius around it. In 1960 the estimated population of the Republic was as follows: Whites 3,088,492; Coloured (Mixed Race) 1,509,285; Asiatics (including 5,000 Chinese) 477,125; and Bantu 10,927,992.[1] Over 90% of the entire Indian population was born and bred in South Africa and knows no other home (as can also be said of the other races in the Republic). About 74% of the Indians are of Hindu faith; about 20% are Muslim and about 6% Christian. In Natal, a very large percentage of Indians speaks English at home. In spite of the observable differences in appearance and cultural practices, the Indian people are by birth, length of residence, acclimatization, associations, education, culture and economic contribution an integral part of the South African society.[2]

The 1859 session of the Natal Legislative Council opened with the dearth of labour on the Natal coast. Petitions poured in 'for the introduction by the Government of Coolie (Indian) labourers'.[3] Sir Theophilus Shepstone, diplomatic agent to the natives, was averse to the very thought of utilizing indigenous labour.[4] Thus, with economic ruin confronting the Colony, emigration to it from India began at the request of the Natal Government. The first batch of Indians, largely recruited from Madras and Calcutta, landed in November, 1860. They came to grow sugar cane, thereby laying the basis of the prosperity of the Colony.

At present the general economic position of the Indian is unstable, and legislation excludes the non-white races from most of the skilled occupations. Of those classed as skilled, 83% were Europeans, 6% African, 5% Coloured and 6% Asiatics.[5] The average European income is ten times the African, seven times the Coloured and five times the Indian average income.[6] It is fallacious to say that all Indians are rich: within this community great extremes of poverty and prosperity are evident. In a survey by the University of Natal (1951) the earnings of 55,727 Indian workers of all types of employment were investigated. It was found that only 6% of the Indians in commerce were in the shop-owning class and most of these operated on a very small scale. Only 27% earned £20 or over (27% earned under £5.6.8) per month: 4.7% earned between £400-£800 per annum and 1.4% received more than £800 per annum. Over 70% of the Indians live below the poverty line.

For the Indian, more than for the European, education and the obtaining of professional qualifications represent one of the few ways of stabilizing a precarious existance. His educational aspiration is inextricably interwoven with social, cultural, economic and political needs. It is only through education that he can make headway in a white man's environment. Like most parents in depressed areas, the Indian is ambitious for his offspring.

Attitude towards the Indian

The attitude of the whites towards the Indians has not always been favourable. As far back as 1885 the Pietermaritzburg Chamber of Commerce petitioned the Natal Legislative Council to introduce legislation against the Indian trader[7] apparently because the Indian appeared to present an economic threat. As late as 1956 the South African Government was 'mindful of the extent and gravity of the Indian problem.'[8] In the same debate the Minister of Interior stated that the Indian was a foreigner, not indigenous, and did not assimilate. The Government's long term policy was repatriation, and its short term, area separation or Apartheid.[9] In 1962, according to the Minister of Indian Affairs, the Government had no other choice but to regard the Indians as permanent inhabitants of South Africa.[10] He went on to state quite categorically that the Government rejected the principle of multiracialism in respect of the Indians and the Europeans. There was to be separate development and residential segregation.[11]

This assertion that the Indian is part of South Africa is reminiscent of the famous Cape Town Agreement concluded between the governments of the Union and India in 1927. Paragraph I of the Upliftment Clause is worthy of study in the light of what happened subsequently: 'The Union Government firmly believe in and adhere to the principle that it is the duty of every civilised government to devise ways and means and to take

all possible steps for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities, and accept the view that the provision of educational and other facilities for the considerable number of Indians who will remain the permanent population should not be allowed to lag behind the other sections of the people.'[12] This solemn pledge was broken in spirit and letter. The Asiatic Land Tenure Act 1946 and the disfranchisement of the Indian in 1948 are only two such examples. The debates in the UN concerning the treatment of Indians incensed the South African Government and exacerbated the feelings of the whites.

Education for the Indian has not been a mere status symbol but rather a means of obtaining employment. No doubt it has done much to upgrade the Indian socially within his own community. Contrary to expectation, education as an open sesame to lucrative jobs has turned out to be a myth. The various apartheid laws of the country make it impossible to by-pass the colour barrier. Pigmentation alone is the real criterion of appointment. The racial hierarchy is as follows: Whites at the top; the Coloured; the Indian, and the Bantu at the bottom. The State decides and allocates individuals to the various racial groups in accordance with the Population Registration Act 1950.

With the existing attitude of the ruling white electorate it is not surprising that nothing substantial has been done to alleviate the educational problem of the non-white races. The missionaries did yeoman service in the education of the African until 1953, when the Bantu Education Act was passed and education came directly under the Government. The vernacular, inter alia, was made the medium of instruction in African schools. The ethnic differences of Africans such as Sotho, Xosa, Zulu, etc., have come to play an important part in the selection of teachers, media of instruction, curricula, etc. The African feels that the introduction of the vernacular medium would inevitably lower educational standards and lead to the exclusion of Africans from achieving genuine University standards. Both Indians and Africans realize that the vernacular is limited in its utility value in a predominantly English-speaking environment. The same can be said of Gaelic-speaking Scotland and Welsh-speaking Wales. Pride in one's culture is important, but the peoples of the British Isles were not coerced into learning their vernacular: they were encouraged and advised, and there was no imposition from above.

Educationally the Indian in South Africa is better off than the African, and in addition to his inherent zest for scholarship has done much to improve his own lot. In 1930, with funds raised entirely by the Indians of the Province, Sastri College was opened in Durban with classes up to Matriculation. Instead of extolling the self-sacrifice of the Indian community the Natal Education Commission in 1937 remarked: 'It is more than likely that the (Indian) parents attach a highly fictitious bread and butter value to this (academic) course where boys are concerned. Many of them keep their sons at school up to an age when they could well be expected to be helping the family instead of, as is sometimes the case, being a tax on it.' Instead of improving the education qualitatively and quantitatively, the Committee recommended 'a simple primary curriculum directed to the practical need of the Indian, rather than an elaborate one.'[14] The attitude of the Education Committee is typified in the following quotation of the Durban Juvenile Affairs Board: 'It is a real blot upon an enlightened democracy to have boys and girls at 15 years or less pitchforked into the rough and tumble of competitive working life . . . and condemning immature European children to compete with adults and with Indians and Natives.'[15] In 1910 the Superintendent of Education of Natal expressed the same fear of competition when he stated: 'Unfortunately these schools (Indian) continue to turn out numbers of boys whose education fits them for nothing but clerical work, and the competition between the European and Indian boy for office employment will soon be very keen indeed.'[16]

The **Culture of the White Man**, as Western Civilisation is called in South Africa, is reserved for the white man through judicious educational provision and discrimination . . . de facto and de jure. Not only are facilities separate but they are also unequal. In the USA it has been proved conclusively that separate means not equal but inferior education for the Negro.[17] Education has been compulsory for the whites in South Africa since 1910, but as yet there is no compulsory

education for the Indian and the African. The Standard VI examination, the common entrance for secondary school, was abolished for the whites in 1948 but retained for the Indian. In 1957 the per capita State expenditure on the European child was £67.19.0, on the Indian in Government Schools £35.5.6, and in the Government-aided schools substantially lower; the Coloured received £46.5.6, and the Bantu roughly £8 per head per annum (about one-third from direct taxation).[18]

In 1950 the Platoon School System was adopted by the Natal Education Department to alleviate the accommodation problem of Indians. This was to have been a temporary expedient, but in 1961 in his annual report the Director of Education mentioned that a considerable time would have to elapse before this feature of Indian education disappeared. The system involves a two session school covering all daylight hours. The infants are taught in the afternoons and the juniors in the morning. That this system would have a deleterious effect on the standard of education has not been discounted. When double sessions were introduced for the African, more teachers were not engaged. The size of Indian classes on the average is higher than the European, and the African classes are larger than the Indian.

	Size of Indian Classes	Size of European Classes
Primary	40-45	35-40
Secondary	32-37	25-30[19]

At a conference in June 1953 of 24 leading Indian cultural, social and educational organizations to consider Indian educational needs, it was noted that over 80% of existing primary and secondary schools for Indians in Natal had been built through the initiative of the Indian community assisted by the Provincial Administration on a £ for £ basis since 1945. Notwithstanding all this effort, nearly 33,000 Indian children were still not in school. (In 1957, 48% of African children of school-going age in South Africa were not in School). Indian teachers in Natal decided to levy a tax upon themselves of up to 6% of their salaries over two years.[20] This contribution must be seen against a background where Indian teachers are paid roughly 70% of the European scale although possessing the same professional and academic qualifications. The African teacher is paid less than the Indian. For the financial year 1959-1960, various school committees raised a further £88,000 for school building services.

Technically, the secondary curriculum is the same for both Europeans and Indians in Natal; but in practice the former have a choice of about 31 subjects whilst the latter are restricted to less than one-third that amount. The curriculum has perforce to be largely theoretical and academic due largely to the lack of suitable library and laboratory facilities. This is further aggravated by a lack of suitably qualified science and mathematics teachers. Whereas the European can recruit from Overseas as well as from the other provinces, the Indian is restricted to Natal. To supplement the supply of European teachers further, legislation came into effect in 1959 giving European married women teachers permanent pensionable service whilst the Indian women teachers have to resign upon marriage and may be re-engaged on a non-pensionable temporary terminal basis.

Technical and Commercial Education

Here again, had it not been for the self-sacrifice on the part of the Indian, and especially of one notable benefactor, there would have been no such provisions. The opportunity to enrol as an apprentice has not always been available. The white Trade Unions will not countenance the idea of Indian artisans, craftsmen and apprentices, which might undermine their status quo.

Those who attend the three colleges (a misnomer, for they are in fact glorified secondary modern schools on the English pattern) in a full time capacity are those who have been rejected by the academic secondary schools. Failures from the Province's High Schools also attend, in order not to swell the ranks of the unemployed and to avoid the fruitless and demoralizing hunt for jobs. There is no parity of esteem with the other schools. As regards equipment, the Principal made the following comment in his annual report for 1962: 'Equipment in all centres is inadequate for efficient training of students and a great deal of development is necessary if we are to compare favourably with the average Technical High School.' He, being white, went on to say that employment opportunities should be the main criterion for future development. The Indians must find avenues of employment for Indians — a remote possibility while the whites dominate and monopolize the various industries. There is inequality of economic opportunity among the various groups, so that an education system geared only to present economic and social

requirements and therefore to the occupations likely to be open to individuals involves a definite inequality of educational opportunity.[21]

University Education

Facilities for university education have always been of a restricted kind. In 1936 the Natal University instituted university education for non-whites on a segregated basis, and no science was offered. The Principal, Dr. E. G. Malherbe, commented on the principle of university segregation.[22] 'It is difficult to see how one can adopt any other pattern under present social and economic circumstances in which we live in Natal. The mores of the people are against mixing the races.' He expressed the view that if the non-white is taught separately, specific needs can be met. However, with unequal library and laboratory facilities, restrictions in the type of courses offered and in the availability of staff, the inferiority of the non-whites would be perpetuated ad infinitum and the differences accentuated. Instead of building bridges, chasms are created.

In 1951, the non-European Medical college was established in Natal: before this date, students had to go elsewhere to qualify as doctors, and even this was extremely difficult. In 1952, 66 whites and 22 non-whites passed the pre-medical courses at Witwatersrand University. All the whites were admitted to the medical school, 16 non-whites were excluded, owing to bottlenecks later in the year caused by a shortage of obstetric and clinical facilities. The students were advised to take a second year science course during 1953. They were told that though no guarantee could be given, it was hoped they could be admitted to the medical school in 1954.[23]

Exclusion from universities of non-white students (under Government apartheid legislation which came into force in 1960) has placed a further obstacle in the way of academic qualifications. In 1961, the Government established a separate university college for Indians, in line with similar colleges already constituted for the other racial groups. The Indian University on Salisbury Island, Durban, seems to symbolize its isolation from the mainstream of academic life and ideals, the very quintessence of a mental Alcatraz. In these conditions university education is a travesty. There is no university autonomy and academic freedom, for the Governmental formulates and implements policy.

Indian Affairs Department

Technical and University Education came under the control of the Ministry of Indian Affairs in April 1963, and the only section not in its control is primary and secondary education. The Natal Indian Teachers' Society is averse, for historical and academic reasons, to the transfer from the Natal Education Department. It is of the opinion that the transfer is motivated by considerations other than purely professional or educational.[24] If Indian education goes the way of African education, all seems lost. It is left to the Indian to be vigilant and reject in toto anything that smacks of inferiority. Meanwhile the Government has proceeded with its plan of transfer, and has appointed a chief Planner of Indian Education.

The Future

The Indian feels that the essential ingredients of worthwhile education are to be fully realized in unrestricted access to knowledge and contact with people of all races. Given the opportunity, he can contribute immensely to the prosperity of the nation. Yet most of his social, cultural and recreational ambitions remain unsatisfied. Though he pays his taxes and rates, he is disfranchised. The Minister of Indian Affairs has established a National Indian Council. With the monopoly of consultation in his power, he alone will arbitrarily decide whom to consult, and whether the Indian community will be truly represented is also doubtful. The statement of the Minister in the Senate is also not very reassuring. He said that the Indian should be absorbed, where possible, into unskilled and semi-skilled work.[25] With the acceleration of industrialization and automation, much unskilled labour will be dispensed with. (It is estimated that in England alone by the year 1970, 1,500,000 unskilled positions will disappear.) So it seems that the Indian occupying the lowest rung of the technological ladder will be the first to suffer. For the sake of national investment the non-whites ought to be upgraded and this can only happen if they are provided with a broad general education. For all practical purposes the non-whites have to provide cheap labour for the white-owned farms, factories and mines, and beyond that there is no immediate hope. The outlook is bleak, and over the Indian hangs the sword of Damocles. With the implementation of the Group Areas Act, thousands

of Indians are threatened with eviction from their homes and business premises, because these areas are scheduled for white occupation.

'If it is dramatic to call the Indians the forgotten race of Natal, it is no more than true to call them neglected.'[26]

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Urban Schools and their Teachers ★

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Every one of the large cities all across the United States has in depressed areas schools that are not adequately staffed with competent teachers despite intensive recruitment efforts. Many young teachers do not accept appointments to city school systems for fear that they will be assigned to the schools they regard as difficult, and some of the teachers who have been appointed there seek transfers to other schools or leave teaching at the first opportunity. Finding ways of recruiting, preparing, and retaining the thousands of teachers our cities must have is clearly one of the most pressing needs of contemporary American education.

We shall get a distorted picture of schools in the big cities if we think of them as being schools for only the socially disadvantaged and the educationally handicapped. Simply because the big cities are so big, they have more of everything: they have many exceedingly capable teachers and they have a great teacher shortage; they have tremendous variations among their students, with many highly motivated students and many who are seemingly indifferent to learning; they have many talented children; they have many emotionally disturbed children; and they have many underprivileged children. In fact, they have so many more of every kind of child that they have many more problems to solve and, also, many more opportunities to devise special programs for solving them.

In a sense, the problems which our big cities are facing are not new. The cities have long been the first settling place for immigrants who came to America. In turn, the immigrants made these cities great. What would any of our big cities be without its immigrants and the descendants of immigrants? Even the difficulties that confront teachers working with recently arrived Southern Negroes or Puerto Ricans sound familiar. As each new wave of immigrants came to this country, those Americans who were already living here often remarked that the new immigrants were not as easily assimilated as were the ones who had come earlier. Yet, there are differences that are sometimes so great that they make the whole picture seem like a new one.

Differences between the educational problems presented by the in-migrants[1] and the earlier immigrants. 1. Our new population today consists not so much of strangers coming from an alien country as of American citizens whose families have been American citizens for generations. Because they are Americans who can vote, the ballot gives them political power which immigrants did not have. We are impatient, moreover, because we now want to achieve in months the kind of assimilation process which took years with the immigrants.

2. When we had large numbers of immigrants arriving decades ago, the schools opened their doors to all. Taking advantage of the educational opportunities which were provided, many immigrant children became leaders in our learned professions and in every other aspect of American life. Even then, however, there were slow learners; there were

reluctant learners; and there were those who were not interested in learning anything the school was ready to teach. For these children, permission to go to work was available in early adolescence. Today, by contrast, we do not permit young adolescents to leave school, and the youth who is legally old enough to go to work finds that there are few openings for the uneducated and the unskilled.

3. Unlike the immigrant of old who tended to settle among his kinsmen and then stayed in that community for years before moving to other parts of the city and then to the suburbs, today's in-migrants are much more mobile. It is the rare in-migrant youngster who stays in the same elementary school until he is graduated. There are elementary schools in which the rate of pupil turnover is more than one hundred per cent in a school year, so that the teacher who greets the class at the beginning of the year may not see any of these youngsters at the end of that year. The very children who need the security of a stable school environment are denied it; and teachers lose contact with a youngster just as they are beginning to understand him.

4. The increasing opposition to *de facto* segregation in the city schools means that virtually all of the city schools, rather than only some of them, now have to deal with the education of the in-migrant as well as with that of the others in the community. As suburban communities increasingly become integrated communities, they, too, will have to face the educational problems that now concern the cities. Alan B. Wilson[2] has demonstrated that the socio-economic level of a school's population has a marked effect upon the individual pupil's educational ambitions. School integration should lead to raising the educational sights of in-migrants and not to lowering the ambitions of other pupils.

5. Today, the schools have more students and must teach them more than ever before, and accomplish this while the schools have fewer teachers and less money than necessary. The schools, therefore, have a manifold assignment: while they are making appropriate provision for students who need a more demanding and a more stimulating curriculum, they must also educate the slow, the reluctant, and the unprepared learners.

6. The schools in virtually every large city are handicapped by financial difficulties. The city treasury is often so hard pressed to meet the needs for urban renewal and for the increased social welfare costs of dealing with large numbers of families who need help that there is not enough money available to expand the school facilities adequately.

The stereotype of the in-migrant. In-migrants are often discussed as though they were all alike. They are expected to fit into the stereotype of a southern Negro who is illiterate and uninterested in education, and who comes from a broken home which offers little parental guidance or love and practically no encouragement to attend to his school studies. Like all stereotypes, this one, too, is inadequate and fallacious.

With reference to virtually every trait that has been identified, there is great variation within the in-migrant group and there is considerable overlapping with the traits of the older residents. For example, there are a great many southern Negroes among the in-migrants, but the in-migrant group also includes southern Whites, and Puerto Ricans — and there are many southern Negroes, southern Whites, and Puerto Ricans in our schools who are not recently arrived in-migrants. Some in-migrant children do come from families where there is little parental supervision and little encouragement for the youngster's interest in academic activities, but these conditions are also found among some middle-class white families. On the other hand, there are many in-migrant families where parental supervision and encouragement is higher than is common among the middle-class white group. We have many in-migrant children whose potential ability remains undiscovered because their scores on standardized intelligence and achievement tests are spuriously low as a result of language difficulties or lack of experience with standardized tests, but there are also other instances where the low scores indicate that these specific children are, in fact, dull and unsuccessful in school.

It is erroneous to assume that these youngsters are all *culturally handicapped* when it would sometimes be more accurate to say that they are *culturally different*. It is hard to convince a proud Puerto Rican, for example, of his cultural deficiency. If a Puerto Rican youngster is in truth culturally handicapped, it is because he has not taken

advantage, or has not been able to take advantage, of the opportunities for becoming familiar with the rich Puerto Rican cultural heritage. In this respect, he is just as handicapped culturally as is any other urban child who has never been outside the confines of his own neighborhood and who sees a newspaper as consisting only of comics and of news about sports and crime.

The United States will be enriched by developing a pluralistic approach to differences in culture more than it will be by accepting the concept of a standardized American culture which can be developed only by erasing every trait that an individual has which is different from the average.

The school's role. The school has to enrich the background of the in-migrant children, just as it has to enrich the background of all other children. It must achieve this enrichment, however, without the humiliating implications that it is correcting a deficiency which is almost congenital.

To be sure, the acculturation of the in-migrant raises questions which are too complex to be answered by the school alone. There are matters of housing, of economics, of health, of welfare services, and so many others that the school becomes only one of the major social agencies which are involved.

There is, however, a distinct contribution that the school can make in addition to everything else it does in cooperation with other governmental and private agencies. The major function of the school is to educate its students, a goal that is so important in itself that any school which educates in-migrants well is helping them tremendously. Moreover, the school can be the one place where all children find security in a stable environment, where they get the encouragement that comes from living in an emotionally healthful climate which stimulates personal development, where they have first-hand contact with enlightened and sympathetic adults who are ready to accept and respect them as individuals, where the questions asked by adults are designed to help rather than to cross-examine or intimidate, and where the errors made by the children and their parents are viewed as opportunities for improvement rather than as offenses to be punished.

The school can either play a major role in helping these children and their parents to see the infinite possibilities for advancement which education opens up before them, or it can corroborate the feeling some of them have that compulsory education is an unreasonable governmental requirement that stands between them and what they want to do.

If the school is to fill its proper role, there must be an adequate supply of competent teachers. This condition can be achieved only if the colleges prepare enough new teachers who are equal to, and willing to accept, the responsibilities of urban teaching, and if the schools can make urban teaching so satisfying and rewarding that they will retain the teachers they recruit.

Pointing Teacher Education towards Urban Teaching. Fear is the major reason why many young teachers do not accept appointments to city schools. They are afraid they will be trapped in a blackboard jungle, they are afraid of possible physical attack; they are afraid that they cannot deal with the situations they will meet in the schools; and they are afraid that they will have to spend their days being policemen rather than teachers.

When prospective teachers are prepared for urban teaching and when they have engaged in carefully graduated and carefully supervised experiences in urban schools, they not only accept appointments to these schools but stay there. At the City University of New York, for example, more than 80 per cent of the graduates who meet the requirements for certification accept appointments to the New York City schools. Moreover, a follow-up study conducted five years after graduation revealed that the percentage of graduates who remained in teaching was just about the same for those who were teaching in schools with large percentages of in-migrant children as for those in the other city and suburban schools. These graduates know how much satisfaction awaits the teacher who can deal with the situation he faces and who sees so dramatically how underprivileged children react to a sympathetic, skilled, and understanding teacher.

Teacher education institutions cannot and should not go to the other extreme and focus all of their attention on the most difficult schools they can find. For one thing, there are teachers who can be successful in suburban schools but not in city

schools, and there are teachers who are far more effective with an advanced placement class in a college preparatory program than with a class of non-readers — and suburban children and gifted children also deserve good instruction.

Because of the complexity of urban civilization and the diversity of the persons and situations with which he will have to deal, the urban teacher needs an especially rich background in both the liberal arts and in professional studies. How can a teacher in an underprivileged area be effective unless he understands and knows enough about sociology, anthropology, and psychology to have some insight into the values and the goals of his children and their families? Similarly, how can a teacher with a middle income background work effectively with the children in an extremely prosperous community unless he understands how different is the life of his wealthy students from that which he himself lives? To be sure, we want teachers who are sympathetic and who are ready to accept their students as individuals, regardless of socio-economic level, but sympathy without understanding may be nothing more than sentimentality, and sentimentality alone is inadequate preparation for teaching.

The urban teacher has to be a skilled practitioner since it obviously takes skill to teach children who have become discouraged about their ability to learn and who are not highly motivated by homes that are rich in intellectual resources. At the same time, he must be ready to whet and to satisfy the intellectual appetites of those who are capable of going far beyond the limits of the conventional course of study. He cannot afford to make mistakes in teaching and he must be a master of the mechanics of class management lest his ineptitude lead to inattention, disorder, and chaos. Because of the wide variety of educational needs which the urban teacher must meet, he must not only know how to teach but he must also be able to select what he will teach these children and know why he chooses it, even though he will be under pressure from various groups as he makes these decisions.

While much has been said of the importance of the student's level of aspiration, we sometimes forget that the teacher's level of aspiration is at least equally important. The teacher must never forget that even when he is dealing with the least capable

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of in-migrant children, he has a higher goal for the child than that the youngster remain forever merely the least capable in-migrant child. If we treat the in-migrant youngster as one who cannot ever learn anything, it is unlikely that we shall ever teach him anything worth learning. In a large school system, therefore, the teachers must be able to work with a varied curriculum as they help the in-migrant child to learn, and even more important, to learn how to learn, and to want to learn, so that he can then move up the educational ladder and with it the social ladder, too.

All teacher education institutions must accept their responsibility for giving their students so rich and so practical a program of teacher education that their graduates are capable of teaching successfully in the city schools that need their services so desperately.

Improving Teacher Morale in Urban Schools. Let's face it: teaching is difficult, and not only because of the problems of discipline or the pressures of clerical work, great though these problems and pressures may be. What makes teaching difficult is that the teacher dares try to influence how people speak, how they act, even how they think.

The teacher faces problems unlike those which confront any other professional person. The dentist, for example, is not expected to treat the patient who does not open his mouth. Yet, the teacher must teach both those who are eager to learn and those who see no value in anything the school has to teach. He may have the support of those who see education as the avenue by which they will achieve their ambition, but he must also gain the respect of those who respect no one, not even themselves.

Teachers in an underprivileged area in a large city face particularly great difficulties. As college students who were majoring in an academic discipline, some of them saw secondary school teaching as a way of presenting their subject to adolescents. The English teacher, for example, is likely to feel disappointed when he finds that he is conducting classes in remedial reading rather than teaching creative writing. As the teacher learns about his pupils, he feels emotionally exhausted by his sensitive reaction to the conditions under which some of them live. He may even feel guilty that he cannot single-handedly solve all the emotional and behaviour problems he encounters in his class. To make matters even worse, he thinks he is a failure because his students are not learning what the course or grade syllabus sets forth as the content for his class. He also feels just plain tired, because the short attention span of his children and their apparent inability to work independently and without close supervision allow him very few moments of rest from one end of the day to the other.

All in all, the conscientious teacher sees himself as being far from the understanding, loving and beloved, successful teacher he hoped he would be. The purely routine teacher is not troubled much by any of the various concerns which affect the conscientious and idealistic teacher — all he knows is that he is tired at the end of the day and he is eager for any teaching assignment in another school which requires less expenditure of energy. When we realize that schools in low socio-economic areas are likely to be at some distance from the teacher's home, with considerable time spent traveling between home and school, it is easy to see why both the conscientious and the unconscientious are ready to accept appointments to other schools.

It is a common fallacy to believe that there is no educational problem which could not be solved if we had more money. Of course, morale is affected by the adequacy of the teacher's salary, and the morale of city teachers is not heightened when their salaries are lower than those of the teachers in the more prosperous suburban communities. But even salary increases, badly needed though they are, will not guarantee high morale.

For high morale, teachers need a feeling of achievement, of success in the accomplishment of the task they regard as all-important. It is difficult to enjoy this feeling of achievement, however, if the teacher is expected to raise his class to unrealistic goals and if his pupils' behaviour and learning difficulties are regarded as measures of the teacher's incompetence. Teachers need the professional resources to which they can turn for help when they encounter serious adjustment problems in their class. They need adequate instructional materials and assistance from administrators and supervisors. They need relief

from time-consuming clerical and housekeeping chores that can be performed by others. They need good working conditions, including opportunity for a breathing spell in the course of a long and strenuous day. Above all, they want to feel that their superintendent and principal respect them as people and treat them as fellow-professionals. No amount of preaching about the importance of teaching means much to the young person who is treated as a hired hand by a petty bureaucrat, regardless of whether the pettiness is shown by a principal, by a supervisor, or by a clerk in the superintendents office. If we want teachers to feel that they are professional colleagues, they must be treated as professional colleagues.

The beginning teacher needs help, and it is a wise school system that provides it without making him feel inadequate. He needs an orientation program, but he also needs continued support and guidance for his first year or two.

Urban teaching is so demanding that in-service programs are basic to success, but such programs cannot be effective if they consist of nothing more than arbitrary requirements checked in a routine way by clerks. The first step in in-service education is that of creating in the schools a professional climate that encourages the teacher's growth. Without this stimulus, no superintendent is so ingenious that he can develop a pattern of in-service education that cannot be outwitted.

The Problems and the Opportunities. To be sure, city schools have problems but they also have tremendous opportunities. The in-migrants who have moved into urban centers have taken a great stride forward by uprooting themselves from surroundings that offered them little, and moving to other communities that held the promise of a better life. The children of these in-migrants can become a valued national asset if they are helped to contribute to the development of our nation as did the children of the immigrants of previous generations, or they can create a persistent social problem that saps the strength of the community they should be enriching.

Though the schools will not be the only social agency that will determine the future of these children, what happens to these children when they enrol in schools is certain to be a most important factor. As an added gain, schools which learn how to deal with in-migrants will also become more skilful in dealing with those children of older residents who have been unsuccessful in our present schools and who enter so often into our discussions of school failure, truancy, drop-outs, and delinquency.

If our educators can provide effective leadership, and if the schools and the universities cooperate in working out solutions to the problems, the public schools in our big cities should be able to recruit and retain capable teachers who, in turn, will enable in-migrants to join the other children in the schools in becoming the future builders of the nation.

*At the request of **The New Era**, this article is a condensation of a longer paper by the writer entitled **Teachers for the Schools in Our Big Cities**. Copies of the original paper may be obtained from the author as long as the supply lasts.

1 The term **in-migrant** is used for a person who has recently moved into an area, regardless of whether he has come from another part of the United States or from Puerto Rico.

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Education in India

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The situation in South Asia, where live more than 600 million people (representing about one-fourth of the population of the globe), is not encouraging. Most states in this region have secured their independence since the second world war, and they are anxious to consolidate their national existence and to reconstruct their national life. In the process of regeneration the role of education is vitally important. But the magnitude of the problem is enormous. The birthrate is extremely high: at present, the ratio between the child and adult population of the region is much higher than in most of the advanced countries. For example, the number of children between the ages of 6 and 12 in England represents little more than 8 per cent of the total population, whereas the corresponding figure for South Asia is at least 15 per cent. Indeed, in countries like Malaya and the Philippines, this

age group amounts to as much as 19 per cent of the total population, and in India 40 per cent. The educational and financial loads which these countries will have to carry for their acceptance of universal compulsory education are higher than that of most European states. The advanced states of Europe and America make good use of their resources, push forward the frontiers of science and technology, improve social conditions and open educational opportunities to all their members. But in Asia some societies are very poor; the people live close to nature and wrest a bare living from the soil, since the whole region is preponderantly agricultural. There is, then, the double problem of the number of children and the meagre available sources. Lack of education must obviously be remedied; and many have urged that under-developed countries should give this absolute priority in their planning. An illiterate person, it is argued, cannot fulfil his duties properly as a citizen, and education is essential to develop a child's talents and personality. Many countries have made plans to increase their higher education, up to and including university level, to provide the competent leaders needed both in government and other walks of life. Some observers consider primary education the panacea for all the ills of underdeveloped countries. No country, perhaps, illustrates the problem more clearly than India. Among the intentions of that country's leaders the provisions of education, both as a human right and a political necessity, was given high priority. After India became independent Article 45 of her new Constitution ran as follows:

'The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory primary education for all children until they reach the age of 14 years.'

More specifically educational policy was formulated largely through the Central Advisory Board in India with four objectives in view.

1. The early liquidation of illiteracy through the provision of universal, free and compulsory basic education for all children of school age. The interpretation of basic education is similar to that of the UNESCO concept, including health, vocational training, arts and crafts, as well as the basic school subjects.

2. The provision of fundamental social education for adults which will not only make them literate but also endeavour to raise their material and cultural standards and widen their interests and outlook.

3. The expansion and improvement of facilities for technical education so as to provide fully trained personnel for industrial and technological projects directed towards raising the productivity and national wealth of the country.

4. The reorganization of university education in the light of new national needs and aspirations so as to provide the right type of leadership in various fields.

The results so far have been, if not altogether disappointing, far from satisfactory. India has many special problems of her own. Her racial composition, the religious and political difficulties, the social and geographic factors are as complex and involved as her language problem. But all of these obstacles in the way of universal primary education pale into insignificance when compared with the one great obstacle — the poverty of the people and the consequent poverty of the State.

India is economically one of the poorest countries in the world — perhaps in certain respects the poorest. At the 1951 census, India's population was 380 million with an average of Rs 253.9 (£1=13 Rupees) or a little under £20 per head per annum. India's population in March of 1961 was 438 million — over 70 million more than the highest revised estimate has allowed for. According to the National Sample Survey, a rural household in India consisted on an average of 5.21 persons. A little over a fourth of these (28.1%) were earners, about a sixth (16.6%) were earning dependents and more than half (53.3%) non-earning dependents. The annual consumer expenditure in rural areas was, according to the sample survey, about Rs 220 per person during 1949-50. As against this, the per capita income for the country as a whole was computed at Rs 253.9 in the Final Report of the National Income Committee. The average consumer expenditure per person was highest in North-West India (Rs 314) and lowest in Central India (Rs 198). Two-thirds (66.3%) of the expenditure on an average household in the rural areas, taking the country as a whole, was on food, about a tenth (9.7%) was on clothing, and the remaining one

WORLD CONFERENCE

"SCIENCE AND THE ARTS IN EDUCATION"

1st – 10th August, 1965, Askov Folkehøjskole, Vejen, Denmark

ORGANISED BY THE DANISH SECTION OF THE N.E.F.

THE PROGRAMME includes lectures, discussion groups and working groups. All lectures will be given in English. Discussion groups will be held mainly in English, but some will be held in other languages. Working groups, held during the afternoon, will include subjects such as Drama, Music, Pottery, Mime, Creative Mathematics, Creative Biology. During the evenings there will be lectures on subjects of common interest, as well as films, music and informal gatherings. There will be exhibitions of school material, books, and works of art. One or two bus excursions to places of educational, artistic or general cultural interest will be arranged.

LECTURERS: Acceptances to date include: Mr. Philipe Roberts-Jones (Belgium), Mrs. Jytte Engberg (Denmark), Psychologist W. Markmann (Denmark), Professor Moegens Pihl (Denmark), Dr. Ruth Frøyland-Nielsen (Norway), Rektor Kay Piene (Norway), Professor Torsten Husen (Sweden), Professor O. Klineberg (U.S.A.). Group leaders from Belgium, Denmark, Germany, Switzerland and the U.K. have also agreed to attend. Opening speaker: The Danish Minister of Education.

POST-CONFERENCE ACTIVITIES, 11th-17th AUGUST, include the opportunity to stay a few days in various Danish towns and/or Copenhagen. Visits to schools, other institutions and museums will be arranged. The extra charge for these will be notified to all who enrol for these activities early in 1965. Further information from Hon. Information Officer, Miss Rebecca Rasmussen, Ramløsevej 13, Copenhagen Ø.

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fourth (24.0%) was distributed under other heads of expenditure. Expenditure on education, newspapers and books was Rs 1.6 (about 2s.) per year, (constituting 0.7% of the per capita expenditure) and that on medical services and medicines Rs 2.8 per person per year (1.27%). Together, education and health services accounted for just 2% of the per capita expenditure.

Even this extremely low income gives no idea of the plight of those peasants who live on a ridiculous pittance, seldom earning anything approaching the average of the total population. According to UNESCO there are very large sections of the population (e.g. landless labourers in the villages, numbering 45 million at the time of the 1951 census) who depend on land wholly or mainly unowned, aborigines living in jungles and outlying hilly districts, nomadic tribes wandering through the country with an income far below the statistical average. In the villages the poverty of the teachers too is such that it might appear surprising that there are fairly educated persons willing to undertake such work. Not only do relatively few children attend school, but attendance is irregular for almost all pupils. It seems in many areas that continuity in teaching is next to impossible. The most important causes of irregular and poor attendance can be related to the low level of living among the people in the villages and to the general lack of development. Most of these poor people live in joint families with their wives and children and with a minimum of food and clothing of the poorest quality, for the number of unemployed in India is legion and they live on the verge of starvation. Half-starved families seldom send their ill-clad children to school, being unable to bear the expense of their education. Children at the age of 7 or 8 become economic assets to their parents helping with manual labour: so that 'when they have to make a choice between two courses, that of keeping their children half-starved by allowing them the luxury of education, or making them earn two full meals and perhaps a little more for the family by sending them to work — can they be blamed if they choose the latter?'

At present it is also impossible for the Government to bear the entire cost of education for the nation's children. India's three successive five-year plans aim at no more than the most modest targets, compatible with national survival; actually it gives little enough away to consumption; and if the third plan, started April, 1961, succeeds, India will have made some progress towards laying the foundations of a cumulative growth based on her own efforts. Despite progress made during the two five-year plans, success has so far eluded India. The menace of China on India's northern border lies not so much in the occupation of barren and inaccessible mountains but in its effect on the central task of educational, social and economic development.

The cost of compulsory primary education in India cannot be met because of the government's financial insolvency. The problem then today is how much money can be invested in education in view of the limited resources of the country and the many other claims upon the Government. India has to choose between spending more on education OR on promoting the health and medical facilities of the country.

The question of the provision of health services is also urgent and has real claims to priority. Health programmes are the responsibility of each State Government, but certain programmes relating to malaria control, filaria control, family planning, water supply and sanitation, control of communicable diseases and the expansion of training facilities for social workers, have been initiated and supported by the Central Government under the five year plans. Hundreds of thousands of people in India still suffer from Malaria. For 220 million people there are only 390 malaria units. According to the National Filaria Control Programme, the number of people living in the filarious areas of the country is about 40 million.

Tuberculosis also takes heavy toll, and every year half a million die and about two and half million people suffer from it. About 1,000 million man-days are lost every year owing to the incidence of this disease. Though the number of TB hospitals has increased since independence, they are still far from enough. There are only 17 after-care colonies in this vast country of 438 million people, for the rehabilitation of patients after cure.

The number of leprosy cases in India is estimated at about one and a half million. Under the Leprosy Control Scheme, started during the first five year plan, 4 treatment and study centres and 29

subsidiary centres in different states were established. There are only two hospitals where treatment for indoor and outdoor patients is provided.

Influenza and cancer are also common in India, and there is no reason to suppose that Indian health standards have changed very much since independence. One reason for the low standard of general health and well-being in India is the lack of enough of the right kind of food. Surveys conducted in India since 1935 have revealed quantitative as well as qualitative deficiency in the diet of the Indian people. Dr. Aykroyd, formerly the Director of the Nutrition Research Laboratories, found that the average Indian diet contained only 1,750 calories as against an estimated requirement of 2,400 to 3,000 calories for an adult. The Indian diet also lacks essential food elements like proteins, fats, minerals and vitamins. A badly balanced diet makes people much more vulnerable to disease and the raising of dietary standards is essential. It is well known that one of the causes of the low school attendance rate among Indian children is malnutrition.

Efforts made to get children to stay longer at schools do not solve the problem, for the physical presence of the child in the classroom does not necessarily mean that he is gaining the full benefit of attendance. Much depends on the child's state of health and whether or not he has eaten. In these respects the majority of Indian children are seriously handicapped, for the general standard of children's health is low. For very many children the school is a great distance from home and such children may have to go to school without breakfast and with only some boiled rice for lunch at 10 o'clock before coming to school. It is estimated that about 90 per cent of Indian children bring no food with them, so that to tiredness is added hunger and weakness, and in consequence any proper concentration on classwork cannot be expected, especially during the last hours of the school day. In the villages, many children have to walk three or four miles to attend post-primary classes and it is most important that meals should be provided, but little progress has yet been made in this respect, and nowhere has any really large-scale scheme yet come into operation. Central Government revenues are at present inadequate to meet this national need and it would seem that for a long time to come India's revenues will not reach the level necessary to provide the school meals containing sufficient protein and fat foods which are expensive.*

Perhaps the best plan, if something is to be done at once, would be to encourage the schools themselves to grow more food. School farms and gardens should concentrate on producing various kinds of vegetables. The supply of good meals might do much to make the work of the existing schools more effective through encouraging better average attendance and preventing wastage.

In 1950, three years after independence, the Indian death rate per 1,000 was 16.5 — definitely a matter of under-registration — compared with 9.6 in the United States and 11.6 for England and Wales. In the same year in India the infant mortality rate per 1,000 live births was 127, as against 29 in the United States and 30 in England and Wales. An Indian's expectation of life is among the lowest in the world. In India in 1951, the expectation of life at birth for males was 32.45 and 31.66 for females. In the United States, the 1950 figures for white females and males was 70 and 65.37 respectively; in England and Wales the figures were 71.15 and 66.39 respectively. While the Indian figures since independence represent some improvements over those of 1901 in British India, when they were 23.31 and 33.59 respectively, the great difference between Indian life expectation on the one hand, and American and British on the other is glaring.

The death rate among children and women is very high. About forty per cent of total deaths are of children below ten years of age, and what is more distressing is the fact that nearly half of the deaths in this age group occur during the first year of life. In 1949, of the total deaths of all ages, 20.5 per cent occurred under one year, 15.8 per cent between one and five years, and 5.6 per cent between five and ten years. The total number of maternal deaths per year, again a matter of under-registration, is about 200,000. That is, maternal mortality is estimated at about twenty per 1,000 live births.

Many Indian lives could be saved by proper medical attention or by adequate public health measures to prevent disease arising and spreading. Not to save them is virtually murder — so health services must come first.

There are other conditions which also affect health standards. Some diseases, such as leprosy, are spread by close and frequent contact of healthy persons with lepers. People contract tuberculosis by breathing in air laden with germs given out in the breath of those who have the disease. People overcrowded together in one small room are more likely to get diseases, and the risk of infection is increased still more if door and window openings are small. Many Indian and foreign experts acquainted with the Indian housing situation, are firmly convinced that the first priority, above education and health, is low-cost housing. Neither bodies nor minds can develop properly, they say, when people are crowded together, both sexes and all ages, from four to eight to a room.

Other kinds of diseases are also spread by bad housing. Most houses in Indian villages are thatched mud huts surrounded with food scraps and other rubbish which provide an ideal home for rats, flies, fleas, mosquitoes and other similar carriers of disease. Moreover, beds made from mats, wooden planks or bamboos or Indian 'Carpai' provide hiding places for bedbugs. The spread of malaria, relapsing fever and typhus fever is helped by the existence of such conditions. It should also be pointed out that the spread of disease is due not only to the existence of sources of infection, but also to the conditions under which people work and live. With better houses substituted for huts of the usual mud and wattle type, the commoner diseases would attack fewer people, because then insect carriers would no longer enjoy ideal breeding places close to man. A pure water supply, sadly lacking in Indian villages, would greatly reduce the amount of water-borne diseases by keeping infection from the water people drink. In India, it has been estimated that only about 25 per cent of the urban population is served by a protected water supply. About 45,000,000 people in towns lack such a supply and over 50 million people are without sewage facilities.

If the diseases at present rampant are to be controlled, villagers must have a plentiful water supply. Until this happens doctors and hospitals can do little to eliminate disease and they are too few in numbers. India at present has one doctor for 7,000 people and one hospital for 25,000 — too few to treat everyone who needs help.

This is the background against which the proposal to devote a larger proportion of public expenditure to education must be considered. Investing more money in education would mean cutting down on the health services and the housing schemes where present levels of expenditure are already inadequate. Economic conditions have, thus far, made it impossible to provide, as intended, universal primary education. Now more attention is being paid to education as a form of economic investment. It was hoped that basic education would be self-supporting, but the attraction of an education which might lead to higher education and the possibilities of a white collar job is still very great. In these circumstances much wastage in education occurs. It is part of the price India pays for her steadfast commitment to democracy and egalitarianism.

*__The Statesman__ of Calcutta stated on 11th May, 1964, that the Planning Commission has accepted the paper prepared by its perspective planning division — which envisages a yearly rate of economic growth of 7% to achieve a per capita income of Rs 20 (about £1 10s.) per month by 1975-76 — as a 'tentative basis' for the formulation of the Fourth Plan framework. The perspective division has estimated that the national income at the end of the Third Plan will be 180,000 million rupees, compared with the target of 190,000 million rupees. If a per capita income of Rs 20 per month is to be ensured by 1975-76, the national income would have to be more than doubled to reach 370,000 million rupees. With a 7% growth in the economy, the national income will increase to Rs 260,000 million in 1970-71, and Rs 370,000 million in 1975-76 — the population in the respective years being estimated at 555 million and 625 million.

To raise the national income to this extent was a 'bold task' but if it was not taken up immediately, the poverty of the masses would be 'needlessly prolonged', it was said.

Undertow

Helen Parkhurst
G. Bell & Sons Ltd., London. 21s. net.

This book is surprising in one way. Helen Parkhurst made her name as the inventor of the Dalton Plan, a system aimed to ease and make more interesting the learning process. In this latest book she appears as the biographer of a wayward youth who never had a chance. She has jumped from the relatively unimportant realm of learning to the salient one of emotional life. And I want to shout Hurrah! Then I say to myself: Wait a minute! **Undertow** is a vivid picture of a young Italian American who went wrong mainly and perhaps solely because his mother not only did not love him as a baby; she showered on him the abuse she felt for his father, a gangster who had left her to hold the baby. Miss Parkhurst certainly gives us an alarming picture of juvenile gangsterdom, yet in a way a limited one. Tony was never a real gangster; he always had a conscience, always strove to live as an honest citizen — an impossible ideal for him, for, once in a gang of crooks, one can never be free. He married, took to a trade, tried to be a good member of society, then some crook gave away his late gang, and he was accused of being the stool pigeon. They shot him and later, when they discovered that he had not been the informer, they shot the real stool pigeon. It reads like a novel, and, like a novel, it omits much. The story gives no information about other crooks. How many ever want to go straight? How many are of low mentality? How many stem from middle-class and rich homes? The book paints a picture but does not suggest how to tackle what is wrong.

Who can blame Miss Parkhurst? Which of us knows what to do about juvenile delinquency? I think she is absolutely right about the infant's being deprived of love. That must be a maior cause of delinquency. Yet again, there are snags. We don't as a rule get crooks from Eton or Bedales or Summerhill . . . I grant that the British Cabinet is mostly Etonian, but gangsters don't usually spring from the classes with culture — roomy houses, good food, good talk and books, privacy — but there must be thousands of middle class homes that give insufficient love to babies. So that deprivation of love is not enough. Or is it enough when the home is squalid, when ignorant and maybe brutal parents quarrel and bully their children? When the only culture is the corner 'caff', the Bingo Hall, the cheaper dance hall? In a society in which success is symbolized by cars and pop singer fame, in which keeping up with the Joneses is a reality, where millions who never read a book go insane over a football match or a boxing bout; in such a society we should stop, and wonder why the vast majority of juveniles are decent and law-abiding. Ah, but this brings us to a problem. Since we are all mass-moulded, made anti-sex and anti-life in our cradles by puritan life haters who teach us to hate our bodies, we remain mass-moulded without the ability to rebel, without even the ability to challenge. Hence the Establishment. I wonder if Home or Wilson ever challenged anything of importance in their lives?

In a way our juvenile delinquents are challengers, and not only the delinquents. The leather jacket brigade with its pipe jeans and its mods and rockers is composed of young people who reject our adult standards in dress, manners, everything. The rebels see the hypocrisy of the elders who try to make them Christians; they resent the adult life-hate that makes sex a sin or something dirty; they realize that the education they have had is a sham, a stupid method of stuffing the head with useless knowledge . . . vide that idiotic BBC programme, The Top of the Form. Youth wants freedom, but never having known freedom, it has to satisfy itself with meretricious substitutes for life and sex and pleasure. Hence sex becomes something filthy in dark corners or bushes. Thwarted creation goes into smashing up railway carriages. Homer Lane used to say that every anti-social act is a creative act gone wrong. That he was right has been proved over and over and over again in schools where children are free.

Note that I am not being any more helpful than Helen Parkhurst was in suggesting a cure for lost youth. I am only hinting at a few probable causes. All the same I am convinced that if we could have a humanity that did not strive to teach children how to live, our delinquents would be very few.

Undertow was a necessary book. I for one learned much about the background that breeds young criminals. It is a sad book chiefly because there is always sadness and misery in a wasted life. The horrifying thing about the book is the fact that, barring Miss Parkhurst, no one seems to have stepped in to help the boy. One teacher did, but she faded out when Tony was transferred to another place. Tony was a Catholic. What were the priests doing? Where were the welfare officers? I guess the answer is that any society that made young Tony stand, literally stand, in his cell for sixty days' solitary confinement, is a barbaric society, a completely non-Christian society. That is America, but we cannot throw stones when British laws send men to the hell we call prison for thirty years. Final question: Do our young crooks spring directly and logically from our adult hates? Wars, hangings, deer hunting, child beatings in Christian homes and schools, colour hates, anti-Semitism . . . a list could fill a page. In short: Because we adults are crooks must the more enterprising plus the more moronic young ones fight us with our own weapons?

A. S. Neill.

Review of Education in Australia 1955-62

(The Australian Council for Educational Research)
Price in Australia £5.

This volume, latest of the now well-established series, should find a large (if not very varied) appreciative public. It will be welcomed by those working in comparative education from both the interstate and international points of view. It could also prove of great value to Australian teachers and administrators who are often ignorant about the educational role of the Commonwealth Government and educational systems in the other Australian states and territories. And would-be emigrants from the United Kingdom — both teachers and parents — may find it useful to balance what are often disturbing anecdotal accounts of education in the antipodes.

The reader outside Australia will find much of the scene familiar; the educational explosion is apparent on every hand, and it is soon evident that anomalies in administration are not the monopoly of countries with longer histories. But characteristically Australian phenomena, such as the emphasis in the universities on professional training with the consequent proliferation of studies or the broadcasting of the means of education to remote areas by wireless, quickly emerge from the background. It is soon apparent that the period under review has been of great significance. Overall, development has been along familiar lines, but there have been events and innovations both radical in nature and of vital importance. For instance, this has been the period of the introduction of educational programmes on television for schools and adult audiences, and of the influential report of the Murray Committee on Australian Universities. The **Review** is taken up to 1962, but significant events of 1963 are included where they complete or highlight a particular process. Similarly, the subject-matter of specific sections has been liberally

extended to give a more complete picture of a particular situation.

As the **Review** is largely of developments during the period, there are frequent references to previous numbers in the series. But, in fact, this volume can be read by itself. The first chapter, which deals with educational administration and statistics, includes basic charts and tables which should give sufficient knowledge on which to work for those who are unfamiliar with the pattern of Australian education. Certain sections are prefaced by brief descriptions of the existing situation as background to the changes under review, and the chapter on expenditure on education has a most valuable guide to the interpretation of tables and graphs. Most chapters have sections for each state, and by using the index it is easy either to work systematically through the book or to find isolated information. There are chapters on education at the different school ages and at tertiary level; and chapters on teachers, special education services (including the education of a-typical children, research, guidance and audio-visual education), and on the role of the Commonwealth Government in education. Finally, there are excellent articles on the history and state of pre-school centres contributed by Miss G. E. Pendred and on Roman Catholic education by Brother Ronald (Dr. T. P. Fogarty).

The book is a factual rather than critical review, although critical awareness underlies the selection of material and the writing never becomes merely laudatory. Furthermore, opinions are frequently recorded; for instance, those of various bodies which enquired into the condition and future of higher education. And Dr. Radford's introduction and Dr. Fogarty's chapter are both fine appraisals of the condition of certain aspects of the Australian educational scene.

Obviously, this is a most useful book. The material presented, which is always well documented, has been obtained directly from the institutions and systems under review. However, it is by no means a complete survey of education in the period. As Dr. Radford acknowledges in his introduction, there are only snippets on adult education and nothing on independent schools. There is no separate section on the educational literature of the period. However, it is rather more sophisticated than the earlier volumes in the series; this time there is no account of the Commonwealth Government's expenditure on straws for the free milk scheme in a particular state. The reader should not allow the not infrequent typographical errors to deter him from making full use of what is otherwise a competent and authoritative survey.

Kevin J. Batt.

A Parent's Guide to Examinations

F. H. Pedley
Pergamon Guides Series, vol 1; Pergamon Press, Oxford; 1964. 15s.

Rapid structural changes now rank with the complexity of the system as a source of bewilderment to students of English education. For students of our institutions, Mr. Pedley's guide is a useful descriptive introduction to recent changes in the field of public examinations.

Parents, students, careers advisers and other interested parties are taken on a brisk tour of the 'hurdles' (Mr. Pedley's word) to be surmounted by the ambitious pupil searching for qualifications. These hurdles range from the 'eleven plus', through secondary education, to a great array of higher professional qualifications.

As a consequence of this diversity of material and of continuing changes in requirements, much of the material will be out of date by the time today's ten-year-old is studying law, or librarianship. Also, Mr. Pedley of necessity has had to be brief in his remarks about any one examination. Altogether, then, his own advice about treating the guide as a first introduction, to be followed up by consultations with the appropriate specialists, is very sound.

However, as a guide to parents, as distinct from students of education, a rapid survey of the whole field has certain disadvantages. The first half of this book covers primary and secondary education, with particularly useful information on recent developments in secondary examinations, and a sidelight on the loopholes that the 'Common Entrance Examination' might provide for the not-so-bright children of wealthy parents. In the second half, the author reduces and classifies information on qualifications at the tertiary level. Much of this is so condensed that one wonders whether a bifurcation along the lines of the new Department of Education and Science might not have succeeded better. For the individual parent, two separate guides would have the merit of providing more detail, and of a kind which is relevant now or in the near future. Information may be kept up to date by successive editions of this book, but the problem of inadequate detail for any one reader is likely to remain, as long as the guide attempts to cover everything.

Mr. Pedley's book provokes another reflection, of a more serious kind. Examinations in England are being rationalized, for example through the establishment of the Certificate of Secondary Education which should supersede a host of local and regional examinations, and through the proposed degree-awarding Council for National Academic Awards. For the individual, for the administration, and for society as a whole, this rationalization has obvious advantages. Its attendant dangers are equally great, if less apparent.

If the CSE, for example, degenerates into a weak imitation of GCE, and if teachers refuse the invitation to assess the results of their teaching, then we are educationally worse off than before. To turn our educational institutions into training centres for highly competitive, vocational hurdle-jumping may seem a kind of efficiency; it also would signify a disastrous failure to understand the ancient Athenian distinction between training horses and educating men.

In the secondary schools, the next two years are crucial. During this time we shall see just how well equipped our teachers are in ideas, attitudes and skills, to meet the tasks suggested by the CSE Examination Bulletin, No. 1. These tasks include the ascertainment of our educational objectives, the development of new subjects and new syntheses of knowledge, the construction and assessment of syllabuses internally, and the use of new, more varied, and more appropriate techniques of examining.

Mr. Pedley's book is neither historical nor critical in intent. He settles for description and classification of information. The facts themselves serve to remind critics of public examinations that the system is gaining ground. The new-style progressive educator needs to seize the opportunities now emerging, by demonstrating that examining, when of the right kind and in proper hands, is a powerful instrument of reform, for in order to examine well we need to be clear about our educational goals, critical of our teaching practices, and conversant with a great variety of assessment techniques. At present, it is the CSE that is providing the best opportunities for the reform of examining. Success here could have repercussions at all levels, while failure will be yet another example of the way in which fresh ideas tend to become corrupted as they are assimilated into the educational system.

Malcolm Skilbeck.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

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Look Out

The International Secretary's Column (19)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

World Studies need to concern themselves with the elements of world organization: at the simplest level everyone ought to know of their existence, while for those who enjoy the privilege and responsibility of higher education, a knowledge of the function and structure of these embryonic organs of global co-operation is imperative. This means that we in the NEF should always be striving to ensure that in any institution with which we are concerned the relevant information is available, and also that a steadily increasing flow of recruits for the administering of our one world is ensured. In respect of such a judgement three topics deserve attention.

First, like any other complex subject, global co-operation requires to have its categories firmly established. Broadly speaking, there are the Governmental and the non-Governmental agencies: the former consist of the United Nations Organization and its Specialist Agencies on one side, and the regional groupings of the separate powers on the other in organizations as diverse as the European Common Market, NATO and the Organization of American States. Here it is pertinent to propose that from the senior forms of secondary schools upwards students should be invited to reflect on the fact that the relations of the balance of power to collective security have been at the same time complementary and antagonistic. The non-Governmental organizations (more than 2,000 of them, however they are reckoned) consist of those with a national and those with an international basis as, for example, in the case of the ENEF and the NEF. Their compass is enormous: it includes interests which could be roughly labelled as spiritual-religious, cultural-educational, political-educational and relief and aid.

Secondly, it is clearly necessary to examine and evaluate the priorities which most people adopt towards questions of global co-operation. What is the motivation which makes men and women try to do something about it? I think it is possible to discern three strands. One might be called the personal, devotional, casual and fortuitous. ('Because my father told me to' — 'because I happened to meet such a nice French girl'.) The second strand is the organizational one (local, national and supra-national): for example, 'my parish or my school raises funds for refugees', 'my country competes in the Olympic Games', 'my studies stand in need of pursuit in another country'. The third strand is the mass one — powerful and dangerous because so strongly under the pressure of stereotypes and prejudices: for example, 'workers of the world unite' or 'all blacks (or whites or yellows) must stand together'. Such thinking as this leads to a realization of the immense importance of non-political motivation in the life-styles of the vast majority of people.

Thirdly, not only are there problems of categories and priorities, but there is the crucial question of the pedagogy of it all. The manner in which the first two express themselves is exactly determined by the previous attitudes, the activities and knowledge acquired in childhood by the adults now responsible for them. These require an educational core around which there can crystallize that synthesis of information and determination that world citizens require. In his book **The City of Man** (1963) Mr. W. Warren Wagar writes:

'To create an integrated world civilization, and to integrate the integrators who will lead the way thither requires not Truth but Will: a new approach to thought based on the will to agree.'

Such a remark deserves cautious attention: are the will to agree and respect for truth really incompatible?

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Editor's Letter

Elections are extraordinary affairs. Now that we have 'audio-visual aids' to bring the politicians (*and* the men-in-the-street) into our homes. I find apathy difficult to understand. Presumably those who don't vote at all have given up hope of getting the kind of government *they* would like (I'm talking about those who do give it some thought), and those who do vote are still optimistic.

Radio and television here were wonderfully effective visually (I doubt if they had any direct influence on the voting) during our British election recently. As the first results came in on the Thursday night, an impromptu party of fifteen — most of them young — alternatively cheered and groaned in both our small rooms, and one of our best chairs suffered badly from enthusiasts. The second day found our 'entire staff' glued to the television set, and no work at all was done. No apathy here!

I am now more than ever sure that educational programmes on radio and television must, to be fully effective, be *immediate*. That is to say, they must be linked with history-in-the-making, however local, and discussions of ideas must *be* discussions. The kind of television interview in which a thoughtful pundit is required to give snap answers to a cheeky interviewer with a 'head-line mind' (within four minutes or less) is merely irritating. The young need something to start them thinking and arguing — not programmes that end with a red light signifying STOP. They also want to listen to and watch programmes that involve themselves or touch them nearly. Only some of our educational programmes achieve this.

I wish that this month I had been able to include an article on the use of audio-visual aids in the teaching of geography, but perhaps this is one subject where presentation is comparatively easy!

M.M.

NOTE
Three Cantor Lectures on **A Comparative Study of World Trends in Education** will be delivered by **Professor J. A. Lauwerys, D.Sc., D.Lit., F.R.I.C., Professor Lady Williams, C.B.E., B.A.,** and **Sir John Lockwood, M.A., Ph.D., LL.D** at the Royal Society of Arts, John Adam Street, Adelphi, London, W.C.2 on Mondays, 16th, 23rd & 30th November, 1964, at 6 p.m.

Gaining an Understanding of the Worldwide Man-Natural Environment System

Clyde F. Kohn
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During the past two decades, ideas and aspirations concerning education for international understanding have been discussed on many occasions throughout the world. At least three important documents of the late 1940s—the **Charter of the United Nations**, the **Constitution of Unesco**, and the **Universal Declaration of Human Rights**—have given concrete expression to the part which education could play in building world peace. But these and other subsequent statements, noble as they are, are insufficient by themselves. From them must stem well-planned programs of study providing for orderly and systematically arranged learning experiences; methods of teaching consistent with varying types of educational philosophy and differing national systems of education; up-to-date and varied teaching materials including accurate textbooks, monographs dealing with specific topics in depth, and reliable audio-visual aids; and teacher preparation programs which will help teachers acquire the insights and techniques of instruction needed to accomplish the new objectives.

The development of well-planned programs of study, improved methods of teaching, up-to-date teaching materials, and adequate teacher preparation programs are at the core of experimental practices now being carried on in countries throughout the world. They are also at the heart of **Unesco's Associated Schools Project in Education for International Understanding** which got underway in November 1953, and has now completed ten years of experience.

In many countries, teachers, curriculum supervisors, and school administrators, aided by scholars in the several branches of learning, are conscientiously seeking the kind of education which will enable nations to understand each other and work together for their common good. They recognize that one of the great imperatives of our generation is to help young people and adults find ways of carrying over from smaller groups to increasingly larger ones, and finally to the world as a whole, those attitudes and values which make for decent living in a complex world society. Such a task is not an easy one, for it must be accomplished in a way that no conflict arises between national and international interests and loyalties. At the same time, it is important for boys and girls to realize that world-mindedness and concern for other nations is not inconsistent with loyal citizenship of one's own country. Rather, national interests today are bound to suffer if international understanding is ignored.

This steadily increasing need for sound knowledge and understanding of today's complex international ties and commitments creates some very pressing educational demands. To satisfy these demands, teachers everywhere need to help young people view and understand the world in which they live as **a vast, complex interacting system** comprising all humanity and its natural environment. The comprehension of our world system requires a high degree of geographic literacy on the part of citizens of all the sovereign states which make up the system. To achieve geographic literacy, students everywhere need to acquire not only a sound understanding of the many different parts of the system, but they must master to some extent the intricate and complex connections between these parts. This paper will examine these two kinds of understandings, giving somewhat more emphasis to the first than to the second, not because they rank in this order of importance, but because space does not permit a full treatment of both, nor for that matter an adequate treatment of either!

Gaining an Understanding of the Various Parts of the Worldwide Man-Natural Environment System

What is required of a young student who wishes to become geographically familiar with the various parts of the worldwide man-natural environment system? Many different answers may be given to this question. Here an attempt will be made to suggest some conceptual frameworks for studying the several subsystems of the world from a geographic point of view.

Viewing the Parts of the World System in Terms of Their Industrial Development

Young people may develop a better understanding of the various parts of the worldwide man-natural environment system by viewing them in terms of the Industrial Revolution. Starting with the

invention of the steam engine 200 years ago (1769), this revolution is still sweeping the face of the earth. No area is so isolated or so remote that its inhabitants have not felt its effect in some way or other. But, in each part of the world, the impact of industrialization must be measured in relation to the pre-existing ways of living.

The kind of reaction to this revolution that has developed depends in part on the unique cultural traditions of the people. Similarly, each part of the world has a somewhat different endowment of resources, a different pattern of arrangement of the physical and biotic elements of the habitat, a different pattern of population. Further, each country has its own unique traditions and purposes with which the new technology comes into contact. Based on the degree of industrialization, nations run the gamut from highly developed to undeveloped. In general, it may be said that Western Europeans and their descendants, particularly the English-speaking peoples, have been in the mainstream of progress in mechanization, industrialization, and in the increased production of goods that followed. It was in the European Culture Area, in England, that the Industrial Revolution had its beginnings. Today, Western and Northern Europe, Anglo-America, and the 'Lands Down Under' have become fully integrated in the pattern. Elsewhere in the world, industrialization spread more slowly during the 19th and early 20th centuries, and is only now beginning to penetrate large areas of the earth.

One of the significant cleavages in the world today is between the industrialized and nonindustrialized nations. The latter, sometimes referred to as the underdeveloped nations, are not making full use of their natural resources, and, even more important, of their human resources. Without mechanized industries and the use of machines in nearly all work, a man's efforts are not effective enough to provide him with a full share of the world's wealth.

Students need to learn that the nonindustrialized parts of the world have made the least progress in overcoming disease, poverty, and traditionalism, not because the people of these areas are necessarily stupid and incompetent, but because they remain uneducated in the scientific and technological understandings needed for bringing about a higher level of living. As yet, this type of education has cost more than the undeveloped nations of the world can afford. But times are changing, and our young people of today need to become aware of the role that education can play in bringing these changes about. They must see the great need for a world educational campaign, and become concerned about the educational levels of people everywhere.

On the other hand, they must also become aware of the problems which result from the spread of industrialization. As one views the history of the Western World during the past two hundred years, he sees that as production of manufactured goods has increased, there has been a growing demand for raw materials and for markets. Industrialization does not, in other words, breed independence, but, rather, a growing interdependence of mankind.

Thus, to understand other peoples and other parts of the world wide system, young people should be taught to view them in relation to the Industrial Revolution, and to be concerned about the kinds of programs needed to develop levels of living commensurate with the industrial age.

Viewing the Parts of the World System in Terms of Their Economic Systems

The various parts of the world can also be studied effectively in terms of their economic systems, that is, in terms of the whole complex arrangements by which the economic life of a society is carried on and regulated. All such systems face certain basic problems — deciding what shall be produced, how it shall be produced and distributed, how major decisions shall be made, and what relations shall exist between the government and the private enterprises engaged in production and distribution.

Like the Industrial Revolution, the free private enterprise system to which the Western World subscribes, is a product of Western Europe, particularly England. In such a system, responsibility for economic decisions is distributed among many thousands of individual businesses. Prices are set mainly by competition among these companies, and wages are generally set through collective bargaining between trade unions and management. At the same time, governments play important roles, providing the basic framework and setting the ground rules within which private

enterprise and competitive forces operate. Governments also directly supply many important economic services such as courts of law, roads, fire protection, and social security.

In some countries which practice the democratic free enterprise system, governments play larger parts than in other countries in such matters as social welfare services (e.g., medical care), in owning public utilities, and in planning for basic industries. The economic systems of these countries are sometimes described as democratic social welfare systems, though the great bulk of business is done by private enterprise, and the amount of government intervention differs from the democratic free system in degree only rather than in fundamentals.

In the Soviet Union and the communist countries of Eastern Europe and in other parts of the world, economic systems are wholly planned and centrally directed by the government. Such forms of economic organizations are entirely different from the democratic socialism of Northern or Western Europe. They might be classified as totalitarian socialist, or communist, economic systems. All major decisions on production, prices, wages and investments are centrally made in accordance with a centrally prepared plan.

Many underdeveloped nations, such as India and the Philippines, are attempting to work out a mixed economic system, something between the two extremes of totalitarian socialism and total free enterprise. Centralized planning is applied only to the main fields of development, with the rest of the economy privately operated on Western lines. Such systems might be described as economic systems of democratic planning. Central control covers mainly public investment in transportation, communications, power, irrigation, and basic heavy industries. Unlike the Soviet system, these systems give individuals free choice as to what to buy and where to work. Agriculture, trade, and most industry are privately owned. Most noncommunist underdeveloped countries are experimenting with one version or another of this type of economic system.

Viewing the Parts of the World System in Terms of Their Political Systems

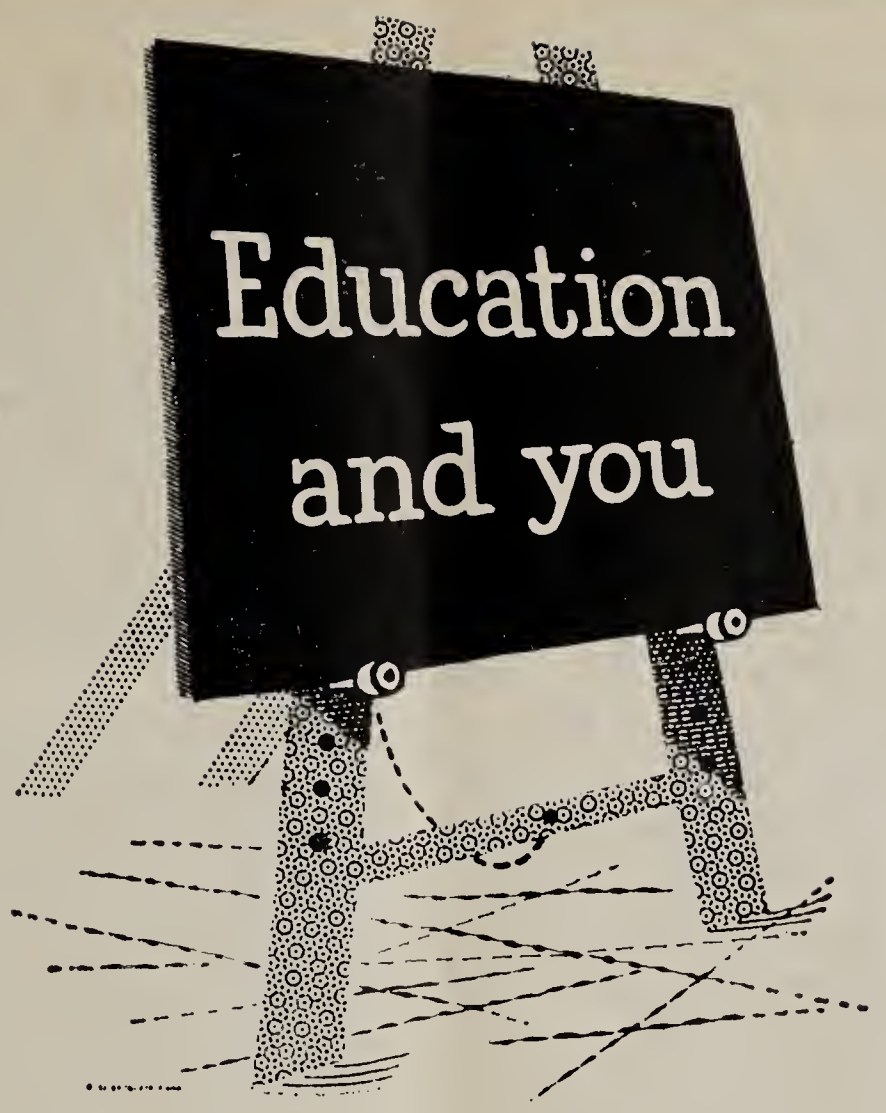
Everywhere people live under some kind of organized government. These governments vary in many ways. In studying the world system, therefore, students should be given opportunities to explore these differences, and to note the kind of government under which a given society lives.

Of prime importance to the Western World is the Democratic Revolution. Like the Industrial Revolution and the development of the democratic free enterprise system, the Democratic Revolution also had its beginnings in Western Europe, and, again, in England. It was a revolution against the 'law of status', the tradition that certain members of a community should have special privilege because of social position, race, or creed. In a democratic society, it is believed that the only proper ethical basis for political power is the consent of the governed, and that the state should exercise only limited powers. Such powers invariably include security (or protection) from external attack or invasion; the maintenance of internal law and order against violence and crime, flagrant immorality and disorderly conduct; and the administration of justice through courts or similar tribunals in which conflicts among individuals or groups may be peacefully resolved, and offenses against law and order may be tried and punished.

On the other end of the continuum are those governments which represent strong reactions against the democratic form of government. Here we find fascism, where the State is made all powerful; and the individual exists only to serve the State. This is opposite of the democratic idea that the State exists to serve the needs of the individual. Still another reaction to the Democratic Revolution is communism. In this form of government, relatively small groups hold absolute authority over large numbers of people. This ruling clique does not discuss policies or plans. In fact, government decrees often take people by surprise. Loyalty is enforced through the Party and the secret police. Surely, with regard to the status and dignity of the individual, communism is a reaction against one of the greatest revolutions in human living the world has ever seen.

Viewing the Parts of the World System in Terms of Their Culture

Still another way of looking at the world system is to study each of its parts according to the way of life, the *genre de vie*, of its people. For a long time,



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the traditional way of organizing the study of the world was to subdivide it in terms of continents. Many programs of study still reflect this practice with units organized around the study of North America, South America, Europe, Asia, Africa, and Australia.

When continents are treated as regions, it is assumed that useful generalizations can be developed regarding the interrelations of human activities within these areas and between the continents. But is this true? Can one better understand the world in which he is living by developing generalizations about ways of living in the several continents? Indeed, one has trouble enough defining each of these land masses? Are there seven continents? Five? Three? What is the continent of Europe? What is Asia? South America? Should the Soviet Union be studied as a part of Europe or of Asia? Clearly to subdivide this country into two parts, as has often been done in the past, does not give the pupil in this day and age a clearing understanding of this important nation-state. Even to separate Egypt from other Arab speaking countries in 'Asia' does not help the modern youngster understand the social, political, and economic ties that are developing throughout the Arab World.

Another way of dividing the world into manageable units is by delimiting natural areas. One might study, for example, the dry lands of the world, the grasslands, the tropical forest lands, and so on. By comparing and contrasting how different societies relate themselves to these different natural conditions, a better understanding of the world as a whole can be gained. This arrangement of units, however, has been found to be too complex for most young people. Moreover, by generalizing in terms of natural units, young people are apt to give undue emphasis to the role of nature in the development of human activities. In other words, the learner is apt to become too environmentally deterministic in his interpretation of man-land relationships.

Still another way to organize the curriculum is to divide the world into state-areas, and to study all or elected states in terms of their location, size and shape, natural conditions, human development, and interrelations with other state-areas. This way of analyzing the various parts of the world system, unfortuntely, is all too common, and courses developed in this manner tend to become encyclopaedic, dull, and lacking in meaning.

Rather than follow any of these methods, the nations of the world can be grouped into culture areas, each of which possesses distinctive characteristics related to world-wide developments and processes of change. These culture areas in a sense form communities of nations, i.e., groups of nations characterized by internal economic, social, and political ties. In the world as a whole, three major communities can be delimited: the Atlantic Community, the Pacific Community, and the Communist Community.

Suppose you were on a space platform very high over the middle Atlantic Ocean at the equator. Looking westward and northward, you would see Anglo-America (Canada and the USA) and Latin America, two of the sub-communities of the larger Atlantic Community. Looking eastward and northward you would see all of free Europe, the Middle East and North Africa, and Africa, South of the Sahara. These, too, are important sub-communities within the broader Atlantic Community. The best way to get acquainted with the vast Atlantic Community is to drop the space platform close enough to observe the networks of basic human activities that delineate each of these smaller and more well-established groups of nations. The peoples of all these subareas share a culture based upon commonly accepted values, expressed through common historical experiences and shared ways of life. As students examine each individual member of these subcommunities, he should see it in terms of the broader community of which it is a part.

Now suppose you return to the space platform and change its location to high over the middle of the Pacific Ocean. Looking northward, you see what looks like a merging of the lands of East Asia and North America. Eastward, you see the Americas. To the southwest are New Zealand and Australia, and westward are Southeast Asia, South Asia, and East Asia. Directly below you is the vast blue Pacific dotted with the islands atolls of Oceania.

Fewer visible networks interlace this arena than are found unifying the Atlantic Community: fewer pacts and alliances bind groups of nations together.

Nonetheless, the Pacific Community is showing some signs of emerging as a major culture area. There is an awareness, even though slight, of common interests, problems, solutions and goals. The presence of the East-West school in Hawaii emphasizes this fact.

Finally, the last of the major communities is made up of the communist nations and their satellites. Along with the Soviet Union and Red China, this community includes the eastern European countries and certain Asian countres on the borders of China. Strong centralized control by the Communist Party in Moscow, although not now so integrated with Red China as it once was, has fostered a rigid control in this community.

As students examine each of these three major communities and their subgroups of nation-states, they should raise questions about their precise and relative locations within the world system, the arrangement of natural and cultural phenomena within each of the individual units of a subgroup, and the way of life of the people. They should view each unit area within the context of the overall culture area or community of which it is a part.

Gaining an Understanding of the Connections Between the Various Parts of the World System
Along with knowing what other peoples and lands are like, it is necessary for students to understand the many ways in which the sub-systems (culture areas and their subgroups) are interrelated — economically, socially, and politcally. One cannot develop any real 'international' understanding without first knowing about and appreciating the many ties that bind one nation to another. Space does not permit an adequate treatment of all these ties, but it is important that some of them be explored.

Economic Connections of the World System
Commonly, the world system is conceived in an economic sense, especially in terms of international trade and investment. This has come about mainly because international trade is very important to the livelihood of the highly developed nations, to the growth of the underdeveloped nations, and to the relations between these two groups of nations.

The conditions under which international trade and investment take place are of vital importance to any

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nation's prosperity. Likeminded nations, therefore, place great emphasis on the international arrangements that promote a smooth flow of goods and capital. These arrangements do not favor one nation at the expense of another, but operate in the interests of all. Thus, the purpose of international trade is not merely to obtain goods that cannot be produced at home. Its goal is to develop an exchange that permits each nation to utilize its resources more effectively, specializing in what it can do best and thereby helping to improve the level of living of all.

Social and Political Connections of the World System
In addition to trade between countries, the world system needs to be examined in terms of the social and political ties of one part of the system

with another. This calls for, among other things, a study of the United Nations and its Specialized Agencies especially Unesco. No teaching about these international organizations can fail to convey some sense of the interdependence of countries in the modern world, or the urgency of world problems, and of the necessity for peaceful collaboration amongst nations to solve these problems.

In many school systems, there has been a great change over the years in the way that the United Nations is studied. From what was often a formal, lifeless and dull study of structure and functions, teaching generally has changed to a presentation of the 'United Nations at Work'. In the eyes of many children, the United Nations has ceased to be just a diagram showing councils and committees, but has become, instead, a living force actively at work in situations and circumstances relevant to their own experiences.

Schools which have embarked upon teaching about the United Nations use a variety of methods. Some have worked through one or more of the regular subjects of the curriculum — such as geography or history. Many, however, have abandoned the conventional routines and have used activity methods, invoking a maximum of participation from the students and providing ample opportunities for both individual and group projects. Other schools have worked through extra-curricular activities to achieve the same goals.

Broadly speaking, there are two fundamental approaches to a long-term study of the United Nations and its Specialized Agencies. One is primarily historical. Such an approach aims at teaching the development of international organization from earlier movements to the forms of the present day. The second is the 'problems' approach. In this, students consider existing world problems and their causes, especially in the social and economic fields of world affairs. The study of these problems lead to an inquiry into the work of the United Nations and other international organizations, both public and private, as a means of solving them through international cooperation.

Conclusions

There can hardly be serious doubt today that, given the present rates of technological development and the present distribution of technical knowledge and capability, the survival of the human race, or at least a part of it, depends upon the rapid emergence of some kind of a world community. This community must be competent to manage its affairs in such a way that it can provide a framework within which the peoples of the world may participate responsibly in setting common goals and in implementing them.

At one time, a call for a world community would have been dismissed as being 'utopian', 'hair-brained', or 'unpatriotic'. Today, the concept is at least accorded the status of being about the only feasible alternative to mutual annihilation. If the study of geography is to contribute significantly to the intellectual and social preparation for responsible participation in the life of the world today, it must help our young people view their world as a community of nations and societies. The process of becoming such a community we are finding is incredibly difficult, full of anguish and peril. It is, however, the great adventure of the 20th century.

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Geographical Field Work in Schools

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Introduction

There is a natural tendency to believe that an educational technique which is currently in vogue is essentially new. Nothing could be further from the truth in the case of geographical field work. The fairly widespread application of the technique is, in Great Britain, a post 1945 phenomenon, but the ideas behind geographical field work were formulated more than a century ago. Did not Jean-Jacques Rousseau, in the 18th century, advocate losing Emile in the Forest of Montmorency to teach him a lesson in orientation?[1]

It is apposite in this year of the 20th International Geographical Congress to remember that in 1875 at the 2nd International Geographical Congress, a French geography teacher was exhorting his audience to teach the elements of geography 'in the field'[2]. This plea was to be renewed again in subsequent congresses.[3] Similarly in the 19th century, books which began to be published on the teaching of geography, stressed the importance of direct observation in the field. Outstanding among these was a contribution by A. Geikie.[4] Subsequently in the early 20th century further attempts were made to encourage teachers to take their pupils outside the classroom and to suggest means whereby the practical difficulties of so doing might be overcome.[5] This is not to ignore the many teachers who, quietly, unknown to their colleagues, had taken their pupils out in town and country for many years, but who had never published the results of their work because they saw nothing unusual in what they did. What has occurred in more recent years is a clarification of the aims of geographical field work and a systematization of its methods. We owe a great debt to the many devoted teachers, university lecturers and societies who have done so much in the last 30 years, by their example, to develop geographical field work in our schools and universities. Among these must be cited the late Professor Wooldridge and the late G. E. Hutchins whose devotion to field work was an inspiration to many others, whilst among the societies, the pioneering work of the Le Play society, the continuing example set by the Geographical Field Group and the constant encouragement given by the Geographical Association need to be recorded.[6] It is perhaps superfluous to mention that the Royal Geographical Society has been responsible for promoting more ambitious field work since its foundation in 1830.

The nature of geographical field work and its educational justification

The English term 'field work' no doubt conjures up pictures of a bucolic past to which the geographer returns in moments of escape from the pressures of modern life. But the geographer is not alone in using this rustic metaphor; he is frequently joined by the sociologist, the medical practitioner and the economist, all of whom, some of the time, work 'in the field'. Essentially 'field work' means work at first hand, gathering information from primary evidence rather than from secondary documentary sources. For the geographer, this involves going out into urban and rural landscapes and observing directly what can be seen. It means contact with the reality of the environment rather than contact with a representation of the environment. There is thus a physical link between the senses and the objects of study. This link becomes psychological in that there tends to build up an emotional relationship, no matter how attenuated, between the observer and the landscape he is studying. Of course, the techniques of observation may be more or less subtle and more or less complex, but what is important is the contact between the observer and the concrete environment.

At this stage the question might well be asked: why is this field work so important, in what ways are the aims of education and of geography fulfilled by insisting that our pupils should carry out some field work? The answers to these questions depend partly on our conception of the aims of geography teaching, since it is only by keeping these aims constantly in mind that we can hope to give purpose to our teaching, rather than teach snippets of information or techniques which may or may not be relevant to our pupils' lives.

The contribution of geography to the education of the school pupil seems to me to consist of:

1. the development of a way of thinking which makes children and adolescents see local and world events in the context of the relevant physical and



View South from La Montagnette to Les Alpilles **Fig. 1**

Complete the above outline field sketch when you reach the appropriate place.

Show and name:

1 Les Alpilles
2 Scarp and back slope
3 Flood plain
4 Cypress trees
5 Bare limestone rock
6 Railway embankment
7 Road
8 Holm oak trees

Drawn by Anne Burt

social environment;[7]

2. training pupils to observe critically and enquiringly the landscape around them, since only by so doing can they learn to think in the way indicated above (in 1);

3. showing the links which exist between the arts and the sciences so that the inter-relatedness of all knowledge is stressed.[8]

Clearly geographical field work is the only means of achieving the second aim enumerated above, and it helps considerably in achieving the third aim. But why should pupils need to carry out field work in order to 'think sanely about political and social problems in the world around', as Fairgrieve put it?[9] This is a similar question to 'Why should pupils carry out experiments in order to learn some chemistry? Is it not possible to learn a good deal about the structure of the atom, the build of molecules, the chemical properties of elements and compounds, the meaning of the periodic table, without carrying out experiments?' The point is that though one may learn a good deal of chemistry through reading or attending lectures, one can never 'know' chemistry; one has knowledge of chemistry but not experience of chemistry. So with geography, it is only by 'doing' geography that an appreciation of the methods and problems of the geographer dawns on the pupil. It is only by going out into the field that the reality behind such words as 'fault scarp', 'downland', 'peat moorland', 'hill sheep farming', mediterranean climate', etc., can spring to life. The most important point, however, is that in so far as some aspects of geography are treated scientifically, the method which we use to explain certain phenomena must conform with scientific method. Thus our method must to a large extent be inductive. We must observe and record our phenomena before we attempt any explanation. To rely unduly on second hand evidence, or to attempt to use at too early a stage deductive thinking, is to invite our pupils to assimilate verbiage which they will not relate to reality, and to misunderstand basic concepts in our subject.

If one looks at field work from the pupils' point of view, it is possible to see its other benefits. I once had an asthmatic pupil who admitted to me that he had dreaded the idea of doing field work, but after

his first experience had thoroughly enjoyed it. When asked why he had changed his attitude, his answer suggested that it was the sense of adventure, of minor exploration, which he had enjoyed, but also the sheer pleasure of being out of doors in, in this case, a rural landscape. Field work also lends itself to less formal methods of instruction, to individual and group investigations. This in turn leads to new relationships between pupils within a class and between the pupils and the teacher. The teacher is made more aware of the different personalities in his class, and an individual approach to each pupil is made easier. Further, since the whole world cannot be studied at first hand, the experience gained in the field does give the pupil a standard of comparison when he is examining other areas from second hand sources.[10]

The current conception of geographical field work in schools

How far may our aims in geographical field work be achieved in practice? Of the primary school little will be said. Much outdoor work is done in primary schools, much of which is related to geography.[11] But the primary school is not the place for distinct subjects, rather is there a general exploration of the environment. In the secondary school, the position is much clearer. Geography is usually taught as a separate subject, with its own syllabus, from the first to the fifth forms (11 to 16 years), and in the sixth form (16-18) it becomes a specialist subject studied by a proportion of sixth formers only.

The first principle worth observing is that field work should not be a separate isolated part of the geography syllabus, but that it should be integrated within the syllabus. This means that every class within the school ought to have the opportunity of going out into the field as a unit at least once a year. It also means that the field excursion should occur at a time when the appropriate subject matter is being dealt with in the normal classroom teaching. For example, in the first year of the secondary school, learning to understand the large scale (1/2500 to 1/63360) maps can best be done by exercises which involve filling in blank outline maps, so that the reality on the ground is correlated with the cartographical representation. Similarly in the second and subsequent years, study of geographical phenomena in the local area can illuminate work being done on similar topics but about other regions. A local river and its valley may be studied at the same time as the Nile (or the Ganges or the Mississippi) is being studied in the classroom; the growth of the local settlement since 1850 may be compared with the growth of Johannesburg; land use along a local hillslope may be compared with the changing agricultural pattern of the Andean hillslopes in Colombia; an industrial survey of a local town may be compared with the industrial structure of the Ruhr; the study of local limestone topography would best be done when karst scenery is being discussed, whether this is in the Causses areas of France or in Jugoslavia. The opportunities afforded by the geographical environment of the country in which the school is situated should be used whenever possible and the school's syllabus appropriately formulated. From a practical point of view, however, it is clear that to insist on field work being carried out by each class when the class has reached the appropriate place in the syllabus might unduly complicate school administration. There is also the question of weather changes which might prevent an excursion at the appropriate time. Thus in many cases the teacher may have to seize the opportunity when it arises of taking a class out, irrespective of the stage he has reached in the syllabus.

The second principle to be observed is that whatever the level of ability and attainment of the class carrying out the field work, each member of the class should have something precise to do.[12] To take a class out and then to lecture about the geography of the excursion area is to indulge in a parody of field work. An adolescent will not get an insight into the geographer's methods unless he attempts to use, albeit at a lowly level, some of the geographer's techniques. What does this mean in practice? It means that the teacher who is to lead the class must prepare a number of exercises which guide the pupils in their observations of the landscape. Questionnaires, outline maps, cross-sections, transect diagrams, outline soil profiles, outline field sketches, tables for recording traffic surveys; these are some of the ways in which detailed observations may be given a purpose and recorded in an orderly manner.[13] An outline field sketch and a base map for a land use survey are shown in Figures 1 and 2. Both relate to field work in the lower Rhône Valley.

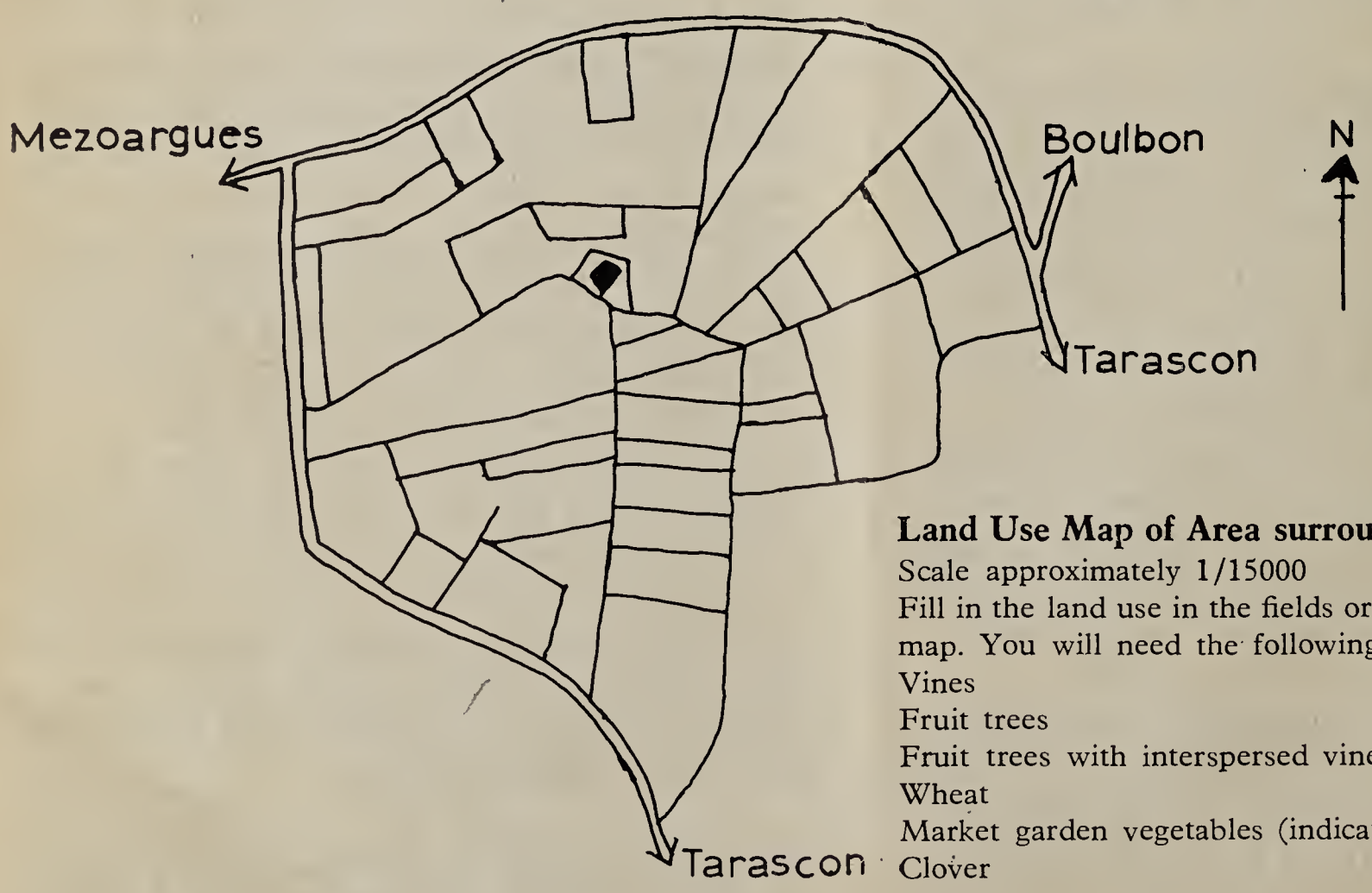
The third principle which needs to be followed is that the work done in the field should be followed

up in the classroom. Much of the information gathered out of doors may be new to the pupils, but it may simply be in the form of facts, statistical, cartographical or pictorial in the case of field sketches. It is vitally necessary that this recorded information be made significant to the pupil, through discussion and interpretation. Thus part of the recorded information may consist of a sketch of a soil profile plus a note to the effect that the pH value of a sample tested with a soil kit is 6.5. It is then necessary for the class to discuss why in the particular field where the sample was taken, the soil was slightly acidic.[14] This should enable the influence of parent rock, of slope and drainage, of local climate and of farming technique (if relevant) to be assessed.

At this stage it is as well to point out that 'field work' from school need not consist only of day long or week long excursions in the surrounding countryside. Field work may be done in units of one lesson (between 40 minutes and 1 hour), two lessons (80 minutes to 2 hours), a half day excursion, a whole day outing, or a visit of several days to a distant area. In schools it is probably easier to start by using one or two lessons for some elementary mapping exercises in first and second forms, half day excursions in the local area in the third form, full day visits in the fourth form and perhaps week long or fortnight long field trips to other areas in the fifth and sixth forms. Teachers have, of course, to adapt their programme to the possibilities open to them. There can be no fixed rule. For example, I have taken second form pupils for week long field trips and fourth forms for brief outings around the school for single lessons. However, the inexperienced teacher will probably be wise if he starts in an unambitious manner, since there is much to learn when organizing field work. For example, when preparing distant trips travel arrangements may present many problems. The longer the field trip, the greater are the administrative tasks associated with it. These should not put off the keen teacher, in fact he may well enjoy having to solve some of the minor administrative problems connected with field work.

The last aspect of school field work which is worth emphasizing is that it is always useful to have at least one exhibition of field work per year. This not only opens a window on the work of the geography department but it has a considerable incentive

Fig. 2



Land Use Map of Area surrounding Les Cyprés
Scale approximately 1/15000
Fill in the land use in the fields or strips shown in the map. You will need the following categories:
Vines
Fruit trees
Fruit trees with interspersed vine
Wheat
Market garden vegetables (indicate which vegetable)
Clover

Drawn by Anne Burt

value for the pupils. Not only will those who have participated in field work feel rewarded by a public exhibition of their work, but those pupils whose interest in geography is perhaps marginal may change their attitude when examining an attractive exhibition. Once again the techniques of exhibiting work need to be learnt, and the inexperienced teacher will begin with a small exhibition and gradually increase its size as he becomes more confident.[15]

Geographical Field Work and Examinations

In many countries teachers have raised objections to field work on the grounds that such work was not normally examinable and that to spend time on it was unprofitable in terms of examination results. This is an understandable attitude, but one which is based on false assumptions. These assumptions are that a pupil who has carried out field work regularly will be no better prepared for an examination in geography than one who has done no field work. It is true that he may have ingurgitated fewer facts from text books or from his teacher's lessons. But if by doing field work he has to some extent learnt to think geographically, then his performance in examinations is likely to show greater powers of reflection and analysis which should stand him in good stead with examiners who, like Michel de Montaigne, prefer candidates to have 'la tête bien faite que bien pleine'.[16]

However, examining boards have not completely neglected the problem of testing knowledge directly acquired through field work. In England and Wales, various examining boards for the GCE provide opportunities whereby candidates may exhibit knowledge acquired in local field work or during an extended trip to another area.[17] The questions set have not been compulsory but they have given encouragement to teachers and pupils. It must be admitted that such questions have to be of a general nature. For example: '(a) With the aid of a sketch map, locate an area you have studied in the field. (b) List the type of land-use seen in the area and for any three types relate them to the geographical background.'[18] Such questions are not easy to mark, but they do give a direct incentive to teacher and pupil to practise some field work. In the newly created **Certificate of Secondary Education** which is assuming some importance in England and Wales, it is proposed by some boards that field work in geography be examined by the pupils submitting a field note book to the examiners. This means that the pupil's continuous record of observations in the field will in part determine his grading in the geography examination. This, undoubtedly, is a step in the right direction.

Conclusion and summary

It is difficult to assess precisely how far geographical field work has taken a hold on schools, but in Great Britain there is little doubt, judging by the exhibition of school geography held at the International Geographical Congress, that a large number of schools carry out regular field work. Thus in a little over half a century, a valuable technique of teaching geography has become firmly established in Britain. That this is not true everywhere is partly due to the difficulties certain countries have had in training an adequate number of geography teachers.

In general then, it may be stated that (1) field studies are increasing in schools; (2) the educational benefits of geographical field work are seldom doubted by those who have been actively engaged in it; (3) the techniques of carrying out field work with school pupils are being perfected and have already evolved beyond the pioneering stage. The teacher who wishes to begin field studies with his pupils need lack no guidance as the literature on the subject is already large. But no amount of reading will replace the patient investigation of a piece of terrain by the teacher, so that he may prepare suitable exercises for his pupils and make them enthusiastic about their quest for geographical knowledge. 'The spirit of enquiry is fostered by infection rather than advice.'[19]

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The use of Sample Studies in the teaching of Geography

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The use of samples is a basic method that may be used in any geographical study, whether in the local region, in other parts of Britain or abroad.

In the local area samples may be used in the choice of local subject to provide first hand experience that will enable the child to make sound foundations for all geographical understanding. Thus the teacher may guide the child to study such features as the local river or coast and to learn to appreciate the character of lowland and highland by actual observation of a small area; to study a local farm that he may better appreciate the farmers' activities and problems. A village may be chosen that will reveal some of the basic functions, growth patterns and characteristics of all villages; or an urban pattern may be studied to deepen the child's appreciation of the structure and function of towns. Later the teacher may guide the study of a transect across a small area with varied rock, soil, vegetation, land use and settlement, so that within a small area the child can come to appreciate the varying influence of physical background on land use, settlement and communications. Many of these concepts observed and understood in the field can be extended to the rest of Britain and can act as a basis of comparison with similar features throughout the world.

Where it is not possible to present to the child aspects of geography which use examples in his own locality, sample studies can be made from books, pictures, maps and films and from specimens of such things as rocks and crops. This material may be studied in a way that resembles the techniques used for field studies in the local area, though it approaches the material is used as it were, at second hand.

One might choose to study the River Dart as a means of helping the child to understand the variety of features in the course of a river from its source to its mouth. Using pictures, 2½ inch and 1 inch maps, and descriptive passages, the child can record his findings in a sketch map, in labelled drawings made from the pictures, in sections across the valley at different parts of the course and a labelled profile along the course of the river, together with anotated diagrams, and descriptions. Other studies of rivers or parts of rivers may be added to build up a full picture of the main features of river and valley forms and the way they have evolved, at the same time emphasising their variety of form.

A coastal study of a small area such as the Isle of Purbeck can be made to illustrate most of the main coastal features, such as the character of accordant and discordant coasts, the features of erosion, deposition and long shore drift, and the influence on the coast-line of varieties of rock.

Similarly, climatic features can well be approached in this way. The description of a typhoon quoted in Margaret Anderson's book **Splendour of Earth,**[1] perhaps supplemented by pictures, can help a child to experience a typhoon through the feelings of the writer. He can feel the force of the wind, hear the noise of the rain and the rending timbers, and see

the dark clouds and tortured trees. In the home area, by observing the sequence of weather and linking it with weather maps and weather forecasts over a short period, the child can begin to find a pattern in it for himself and to see the relationships between cloud, rain, pressure, wind and temperature.

In considering farming, a map of the distribution of sheep is lifeless unless an individual farm is studied to give an idea of how the farmer works to rear the sheep, and how he is influenced by the local climate and soil. The study of one station representative of Australian sheep stations gives a deeper understanding of the influence on the farmer of his environment than a general study of the sheep farming region, and the picture can be generalized to give a realistic idea of the whole region.

In studying a Japanese village, using maps, pictures and descriptive material to be published in the Geographical Association Asian Sample Studies booklet, the child may make his own land use map or transect diagram, he may build up a diagram of the farmer's year from descriptive material, or use the material to make a map or model of the village. In this way he may discover for himself the characteristic features of Japanese farming, making use of information about the climate and topography to explain these features.

Towns may be studied in the same way. London children are interested to see how different from London is a northern industrial town. A study of Bolton made by an analysis of a picture showing a cotton mill, mill workers and their rows of nineteenth century terrraced houses, stimulates more interest, especially when it is compared with the home area, than a list of facts concerning the location of the cotton industry. Such a study can be followed by the consideration of employment figures in Bolton, which illustrate graphically how diverse the industry of Lancashire 'cotton towns' now is.

A study of the fishing port of Lowestoft, including the features of the harbour, the fishing boats, the fish and how they are caught, the fish selling on the wharf, the canning and freezing factories and the marketing at Billingsgate, has reality and life and contains more interest for the child than the study of fishing ports in general.

Sample studies can be used to advantage with any age of child — and equally with adults. The study of fishing for example could be adapted for use at any age, but samples should be chosen that are appropriate to the experience, age and ability of the student. Infants will enjoy discussing a real seaside picture of a rocky Cornish cove. They can feel that they are experiencing a day at the sea, though they have not seen it. They can discuss what it would be like to play on the beach, building castles of the firm wet sand and sifting it, when soft and dry, through their fingers; collecting the dainty coloured shells and the warm round pebbles and hunting in rock pools for darting fish, feathery seaweed and bright sea anemonies; hearing the sea crash on the rocks; or riding on a donkey.

With juniors, a picture of the Sogne Fjord could be used to study life in rural Norway. Children would need to be helped to observe accurately in order to work together to make a class model. They would need to notice the waterfalls down the precipitous forested slopes, the still deep water of the fjord, the crowded village of wooden houses perched on the only flat piece of land, the small fishing boats in the tiny harbour, the racks of hay near the farmhouses and the cows grazing high above on the saeter. With close observation one good picture can yield a great deal of information. Many of the samples referred to above can be adapted for use with older children and with students.

The main advantage to be gained from the use of sample studies is the reality that they bring to the subject. By taking one particular Japanese village, for example, one can build up a real picture of human ecology by discussing the relationship between man and his particular Japanese environment. The use of detailed samples is soundly based on educational theory. Through a sample the child gains a knowledge of a particular real place, relating it to his own experience, and he moves from this to build up an idea of a general pattern. He thus works from the particular example to the generalized idea. He progresses from samples which he knows from his own experience to the unknown world beyond, with a sound basis for comparison.

Realistic detail stimulates the child's imagination and captures his interest, which must be aroused at the start of any new topic. The questions that both

adults and children of all ages commonly ask about foreign countries indicate their lively interest in people and in the details of the way they live. A sample study, for example, of a Ceylonese village which uses the film **A Field in Asia**[2] can provide detailed information about one family that will help the child to feel that Ceylonese are real people with real problems. Once his interest in the subject is aroused he passes on with enthusiasm to the study of less obviously interesting but equally worthwhile aspects of the topic.

All geographical generalizations and the broad patterns of geographical distributions are built up from the detailed studies of many individuals. The work of many people is used by others to make geographical generalizations. Inevitably the general statements lose meaningful human detail in the process. In making a detailed study of a sample, the child is doing his own true geographical research, and this can lead him to make his own generalizations.

A thorough deep understanding of one small area can give him both experience akin to first-hand knowledge and also a deep understanding that means more to him than a theoretical study of, for example, glaciers. With this understanding he is in a sound position to compare 'his' glacier with others and to see and seek to understand the similarities and differences he finds. He is being trained to look analytically at a subject and to make his own observations and deductions rather than to learn a series of over-generalized facts. He is being trained to be responsible for making his own independent analysis of a landscape, selecting salient features; and having learned the way he can use the same method with other topics.

Through such studies his explorations will help him not only to understand and value the generalizations but to realize the complexities and variety that they cover. He will also develop a critical attitude to what he reads in books.

Two main problems arise in the use of sample studies. First, how to find suitable material, and secondly, how to select suitable representative samples. A great deal of sample study material is available, but the problem is often to get enough material on one specific small area. Large scale maps of Britain and many foreign countries are invaluable, as are pictures from magazines and filmstrips. Unfortunately the photographers of postcard views have an architectural rather than a geographical bent, and the writers of guide books are more interested in the people and monuments of the past than in the landscape and the living community, but guide books and postcards can be useful, as can tourist information. One can get detailed material about such places as Nice and the Riviera coastline which shows the character and attractions of the natural scenery and climate and the character and function of Nice as a resort. From this one can study the influence of the terrain and weather on human geography. Useful films are being produced, as, for example, **A Field in Asia**,[2] already mentioned. Radio and television programmes both for schools and for the general public are sometimes useful. Some text books provide sample material, including the series for secondary schools by Honeybone and others,[3] and Odhams **Your World** Series[4] for juniors. The Geographical Association have published a booklet of Sample Studies. Also useful are the Ward Locke series **How People Live in Other Countries**, the Oxford University Press series on individual farms, rivers and other topics, and Margaret Anderson's fine collection of descriptive passages, in **Splendour of Earth.**

The choice of samples for study is no easy matter. It is often determined by the material available, which may be far from ideal. It can be extraordinarily difficult to find out the simple

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obvious facts one needs, as writers tend to concentrate on the extraordinary and the curious.

It is a problem to choose a sample even if, for example, one is in Italy with a free choice of Italian farms. There is such a wide variety of farms and every farm seems to be atypical in some way. In every country each fishing port or industrial town has its own character, no one depression is like the next, one piece of coast never provides quite the straightforward example wanted. There is no such thing as a typical river. The perfect village is very illusive. Should one choose to study life in the equatorial forests of the Congo or in Malaya; the desert of Arizona or the Sahara; the grasslands of Argentina or Australia? Any choice is a compromise and is representative of a wide variety rather than truly typical.

But so much is to be gained from the reality of a sample that it is worth trying to overcome these difficulties. One must make children aware of the diversity that any sample represents or they may think that all chalk land is populated by sheep, all Indians are poor villagers and all Australians live on vast sheep stations. The inclusion of town studies in the study of a region can help to prevent the idea that all overseas people are farmers. Often the study of a town is not so obviously attractive but it can be very worthwhile. One could include Sydney in a study of Australia. The child could draw on the large amount of material available to find out how Sydney homes compare with his own, how people spend their leisure and how this is influenced by the climate, how they earn their living, how the town layout and its growth compare with that in a British city, and could try to account for the differences.

Children who are not used to using sample studies need training to be able to make their own observations, to record their own findings and to make their own deductions. With careful introduction they will soon find that the greater effort required of them is worthwhile. They may become very interested in one topic and the detailed study of a small area may narrow the ground covered in the course of work. (Should the child know a great deal about an Indian village, for

example, but not have had time to study China?) Good use of sample studies has the value of developing a real and lasting interest in the world, training the child's observation, using his powers of reasoning and developing his enquiring mind as well as teaching the skills of selecting and recording material. All these assets are of lasting value to the child in awakening in him an interest in the world in which he lives and in developing faculties that will make him wish to find out for himself about other areas of the world, and capable of doing so.

1 M. Anderson 'Splendour of Earth' published by Philip.
2 'Field in Asia' United Nations Information Office. 25 minute black and white film.
3 Honeybone and Others. 'Geography for Schools' Series published by Heinemann.
4 Dempster 'Your World' Series published by Odhams.

Skills and Concepts involved in Map Drawing and Map Interpretation [1]

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The Problem

The map is 'pre-eminently the geographer's tool in the investigation of his problems and the presentation of his results' (Wooldridge and East 1951) and mapwork consequently forms an essential part of the work in any geography course. One might suppose from the high status of mapwork amongst geography teachers that its central learning problems would have been clearly recognized, if not solved, yet, as the Teaching of Geography (1956) reports, 'it is too lightly assumed that the child has an idea of the reality behind the map.'

A study of the mapwork done by pupils in primary and secondary schools reveals that many children have special difficulties, and the teaching of map drawing and map reading presents puzzling problems to the teacher. Maps drawn by children often show that difficulty has been experienced in the spacing of objects in the visual field in relation to one another; there is sometimes confusion of left with right, and there are errors of spatial arrangement and proportion. Even when a measure of accuracy has been achieved in the spacing of objects in horizontal space, maps are frequently drawn with buildings shown in elevation.

Most pupils at the secondary stage quickly learn to use conventional signs and symbols, yet confusion does occur over the recognition of those that are similar in shape. Much greater difficulty is experienced, however, when contour reading: indeed the ability to visualize solid reality from the contours is not attained by many pupils of school leaving age. Many of those who are able to recognize the contour representation of land forms when these are discrete find a greater problem in recognizing these same land forms when they are part of another more confusing contour organization, as on a map, where analysis is required for their identification. Thus many children lack the raw material for descriptions of relief and scenery as represented on Ordnance Survey maps. This type of failure is well-known: 'Teachers and examiners of geography know well how stringent a test of general and geographical ability is afforded by the simple sounding question "Write a description of the country shown on the accompanying map" ' (Wooldridge and East 1951).

When correlating a map with an oblique photograph and in using maps in the field, the task of orientation by matching details of the landscape with the map involves an ability not only to recognize land forms but also to profit from clues of spatial arrangement and proportionality which are presented from the two viewpoints. This task presents great difficulty, as experience on field excursions and GCE examiners' reports frequently testify.

It was from a consideration of these and other difficulties faced by children in their mapwork that this enquiry came to be undertaken. It had as its chief aims: (1) To identify some common problems faced by children in drawing maps and in reading one-inch Ordnance Survey maps. (2) To identify the developing skills and concepts on which the drawing and reading of maps depends. (3) To attempt to explain individual differences in mapwork performance in terms of conceptual and perceptual variables so that an appropriately directed programme of teaching could be devised.

1 Summary of Thesis: 'A Study of Skills and Concepts in Map Drawing and Map Interpretation'.

Since it has been reported by C. Colin Taylor (1959) that geographical reasoning is highly dependent upon verbal-educational ability, verbal skills were omitted from the enquiry as not being of central importance: computational skills were omitted for the same reason.

The Psychological Viewpoint on Map Drawing and Reading

Piaget (1956) has sought to explain some of the difficulties experienced by children in the drawing of maps in terms of the development of spatial concepts.[2] In asking the children to draw a map of a village from a model, he found that the children aged 4 to 7 had no system of reference for locating objects and there was neither spatial nor one-to-one correspondence between the model village and the map. Later a system of reference was gradually built up, though buildings were frequently shown in elevation, and difficulty was experienced in reversing left/right and before/behind relations when a change of viewpoint suggested changes in the relative positions of objects. By about ages 9-10 the system of reference attained a more stable form so far as qualitative relationships were concerned, though without precise judgment of distance. By the final stage of concept development, however, attained by the majority of the children tested by Piaget at about eleven years of age, the concept of a map had been acquired in a broad and general way.

In spite of the nominal ages assigned by Piaget to the successive stages of development, many examples of errors exhibited as characteristic of stages prior to about eleven years of age have been collected by the author amongst children of secondary age. It was, therefore, hypothesized that children would be found at the ages of 14 plus to 15 plus to have different levels of development of spatial concept, and that the drawing and interpretation of maps is dependent upon the level of space concept development by the children.

Successful orientation and correlation of map and landscape requires a correlation and co-ordination of different viewpoints. Piaget also found that effectiveness in discriminating between, and in linking together, a number of different viewpoints developed in stages similar to those already described. The hypothesis was, therefore, formulated that the the skill exhibited by the children in picture or landscape/map correlation is dependent upon the level of space concept development.

Thurstone (1944) reported that one of the clearly defined 'primary mental abilities' is the space factor. This factor has been found repeatedly in batteries of psychological tests in which the subject is required to manipulate an object imaginally in three dimensions. Thurstone reported that this ability is involved in the understanding of mechanical drawings, and since orientating a map involves manipulating it in two dimensions one might suppose that individual differences in ability to orientate a map involves the space factor to a marked degree.

It seemed clear at this stage of the investigation that conceptual and spatial ability phenomena are involved in much of the work required in a school map-reading course: perceptual phenomena are also clearly involved. Many experimenters have reported great individual differences when subjects are required to perceive detail accurately and quickly. From analyses of group performances in tests of visual acuity Thurstone identified a factor of perceptual speed, and other investigators have found this factor to be prominent in tests that involve the matching of pictures and shapes. Since some aspects of map reading involve the quick and accurate perception of visual detail, it was hypothesized that the ability quickly to perceive the detail of visual material is a major determinant of the level of skill shown by subjects in the recognition of conventional signs and the contour representation of land forms.

Another factor identified by Thurstone that seemed relevant to map reading was the ability to perceive embedded or hidden shapes, that is where analysis is required for their identification. Reference has already been made to the many pupils at the secondary school stage who, though able to identify and name contour patterns of land forms when these are discrete, failed to pick out these very same land forms when part of a complicated contour organization. It was considered probable, therefore, that the ability to identify land forms on complicated contour maps is

2 For a discussion on the meaning of the term 'concept' the reader is referred to Robert Thomson's book 'The Psychology of Thinking' Ch. 5. (Penguin.)

dependent upon the ability of the pupils to perceive embedded forms.

In order to plan the statistical enquiry which followed, deductions were derived from the tentative hypotheses which were set up. The psychological variables considered likely to contribute to individual differences in map work performance were assessed and related to the levels of performance of the same children on tests of actual performance in their map work.

Thus the test battery, administered to 60 pupils of age 14 plus to 15 plus in a secondary modern school, consisted of the following:

Psychological Variables

A. Conceptual
i. The level of attainment of space concept.
ii. Effectiveness of spatial conceptualizing.

B. Spatial skill
i. Test of the Space Factor.

C. Perceptual
i. Tasks involving the perception of discrete forms—
 a: Perceptual speed.
 b: Perception of simple shapes — the Gottschaldt simple figures.
 c: Coding skill.
ii: Analytic task—The perception of embedded forms—The Gottschaldt complex figures.

Tests of map work performance
1. Test of map drawing ability.
2. Recognition of conventional signs.
3. Recognition of contour representation of land forms when discrete.
4. Recognition of contour representation of land forms when part of a complicated contour organization.
5. Use of the National Grid.
6. Orientating and correlating a map and picture.
7. Identification of features relevant to the establishment of settlements.

Raw scores on the above were related to one another by computing product moment correlation coefficients: these are mathematical statements of the relationship between two sets of scores.

Results
A study of the table of intercorrelations between the psychological variables and mapwork performance tests showed that every mapwork variable evaluated had at least two coefficients of correlation that were significant at the one per cent level(that is, the results would have been expected by chance not more than once in a hundred times) and these relationships suggest that the hypotheses seem to have been substantiated.

The question now arose (the relationship between the psychological variable and the map work tasks having been demonstrated) how far map work could be predicted from knowledge of levels of performance in the psychological tests. For this, one test of mapwork was selected as having most in common with the other map tests, and a multiple regression analysis carried out. As a result of this analysis it was found that the best single predictor of mapwork skill was provided by performance in the test of the perception of embedded shapes.

In order to identify the factors that underlay the correlation matrix, a further technique was employed and two factor groupings were identified. Examination of the variables within the first group suggested that it corresponds with Thurstone's Factor 'E'—perceptual reasoning—and that the second group, dominated by the level of attainment of space concept, corresponds with a spatial factor.

Conclusions
Clearly, perceptual ability is a major factor underlying success in certain aspects of map work, and it is suggested that, in order to improve performance in mapwork, a teaching programme designed to increase perceptual skills should be devised. Transfer effects may be expected to take place if more experiences involving the analysis of shape are organized in school, and the work in Art should provide opportunities for this. By analysing shapes, with verbalization to reinforce the process, the children will become more conscious of the process involved.

The level of attainment of space concept is clearly also of major importance. Piaget describes one of the culminating features of space concept development as the construction of a frame of reference linking all objects in the visual field with each other and with the observer within three

dimensions. Since it can be concluded that in order to improve performance in mapwork—particularly in use in the field—there exists a need to establish and raise the level of spatial concept, experiences should be provided in which the attention of the children is focused on the spatial arrangement of objects within three dimensions and of their own position in relation to them, e.g. in drawing and model making, and the children be encouraged to note and verbally communicate the changes in position, apparent size and shape of objects that take place with their own changes of viewpoint.

Piaget and Prior (1959) maintain that the concept of a map is not acquired until about the age of eleven, and the enquiry undertaken by the author and summarized here has shown that there are children of fifteen whose work exhibits errors characteristic of earlier stages of development than this. Some doubt must be cast on the value of mapwork in the junior school and in early classes of the secondary school. Experiences using simple maps provide the necessary material on which to base true concepts, but it must be emphasized that highly generalized maps of large areas on a small scale are not the best introduction to school mapwork, which should instead be made through the drawing and later reading of large scale maps of small areas within the children's own environment.

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Correspondence

Institute of Education, Bristol.
28th September, 1964.

Dear Madam,

It is good to see Dr. Henderson advocating a wider understanding in the schools of the place of Communism in the contemporary world (**The New Era** Aug./Sept.). However, the three propositions which he offers for comment are less convincing than his general plea for enlightened, sympathetic teaching about Russia, China and other Communist countries.

Visits and exchanges of teachers and students are worthwhile experiences, which do not need the semi-mystical aura of 'some commonly accepted duty' in order for communication to take place. It could be argued that some perception and enjoyment of a common humanity, whether frivolous or saintly, is wanted more, and is more easily obtained, than toiling dutifully towards some unspecified, but common, goal.

That gifted children enjoying a full education should study the origins of the 'Cold War' and the conditions of its termination is an educational objective which might gain wide acceptance. What we need are secondary school curricula in the social studies showing how this and other objectives can become practical classroom possibilities. In those countries where secondary education is freely available to all (and including the USSR), the persistence of the nationalistically biassed and isolated subjects of history, geography, economics, etc., may be as much an impediment to an internationalist outlook as is the scarcity of secondary education in the underdeveloped nations.

No doubt Dr. Henderson has been saddened by the anti-Communist teaching of history and social studies in the schools of some countries. But there is no difference in principle between this kind of teaching and the uncritical attitude his teaching might foster amongst the elementary school children of the world. Simply to treat Marx as a 'prophet' proclaiming a 'message', and to strive to teach children how much better off under Communism are the Russians, Chinese, and others, is to complicate unduly one of the most difficult problems in teaching social studies. Very briefly, this problem arises from the effort to teach children to understand and to develop reflective critical dispositions, and also to develop in them, by whatever means, certain attitudes and sympathies. Is Communism in the world's elementary schools to receive the same privileged status as Christianity in English primary schools — a proclaimed and prophetic message relatively immune from criticism and, in the imagination of the children, slowly ossifying?

The teachers will communicate (but not imprint) their attitudes, whatever they teach. The children of the world have less need of the traditional schoolmasterly speciality, a solemn, lofty package deal in attitudes, and more need of opportunities to develop their own attitudes in free-ranging studies of what happened in history and what is happening now. The follies, frailties and crimes of the Communists (Capitalists, Christians, etc.) have just as great a part to play here, as have the messianic qualities of their leaders.

Yours faithfully, Malcolm Skilbeck.

Kent, England.
21.8.64.

Dear Editor,

May I seek a little space in your columns to thank all those who have written showing interest in my article **Curriculum X** and in the Group for the Promotion of the teaching of Social Studies in Secondary Schools.

We are pleased to report that the movement is gaining momentum in England. The establishment of an examination in Social Studies by the Metropolitan Regional Board of the Certificate of Secondary Education is a token of recent developments. The recent television series (BBC 2) entitled 'Studying the Social Sciences' should have made a powerful contribution to the awakening interest in this area, in schools.

There is much to be done to remove the misapprehensions still entertained by some educationists (including apparently the Editor of the **Times Educational Supplement**) as to what Social Studies is. May we repeat, so that readers of **The New Era** at least may be clear, that it is NOT an amalgam of History and Geography but a study of society towards which these two traditional subjects make their essential contributions.

Our book* which should appear in early Spring 1965 will be a commentary on Social Studies and Social SCIENCES and we shall place increasing emphasis on the word Sciences in an attempt to remove the ingrained misapprehensions referred to above. We would ask our friends to await in the publication of this commentary some of the materials they have asked for but which are difficult to supply in other than book form.

The necessity for our work and its furtherance is made clear to us by constant enquiry and approval of our practice and intentions. That there must be increasingly scientific approaches to social study is also made clear by the Council of Europe's recent document on the teaching of Civics. This retrograde approach which bears the imprint of static indoctrination needs to be countered by a body of informed opinion which sees in the objective study of society the hope of our times.

Yours Faithfully,

Winifred Philip
(Hon. Sec. to the Group for the Promotion of teaching of Social Science in Schools.)

*Philip and Priest.

Report

International Geographical Union Commission on the Teaching of Geography

A report upon the Symposium and the Commission meetings held during the London Congress by Tom W. Brown, Headmaster, The King's School, Gloucester.

It might seem strange to a British reader that one of the themes set for study was Geography as an autonomous discipline. In Great Britain it has developed as a distinctive field during the past eighty years, and both Mackinder and Herbertson established it as a discipline after the founding of the Oxford School in 1899. But by 1934 the winds of change were beginning to blow and Sir Henry Hadow was encouraging in schools the innovation of a programme in Social Studies which embraced History, Geography, Civics and Economics. This has found wide application in the post-war development of education in many parts of the world, and most notably in the American Continent and several countries of Asia. It is interesting to note that the plea for a return to the fundamental discipline came from speakers in whose countries Social Studies have become most deeply entrenched. The fundamental distinction between Social Studies and Geography lies not in technique, for both can be presented to children in either a dull or lively manner, but in the territory claimed by each. Social Studies is concerned with social environment, Geography derives its distinctive character from a study of inter-related connections between human groups and their natural environments — i.e. the focus of attention is the zone of contact of the three spheres of land, air and water. If therefore Geography is to justify its place as a separate subject in the curriculum it should promote ways of thinking that are distinctly Geographical, for there is implicit in the idea of a discipline a vigorous and initial scholarship which applies precise criteria as the exact measures of what it is. Education at school is a period of analytical rather than synthetic thinking and it is therefore appropriate to present the different perspectives of each of the social sciences separately in order that young people may be trained to adopt vigorous thought patterns and to apply precisely understood criteria in distinguishing the relevant from the irrelevant. This training in logical thinking can come only from a discipline with a precise point of view, and as Geography grows by a sequential development of increasingly complex but logical ideas it is acceptable as a school discipline. It concerns areal associations, the changes and interactions between human beings and their non-human environment, and the first and primary function of the School Geographer is to discover whether relationships exist between the distribution of man's life and work and the distribution of non-human conditions — a task that no other discipline undertakes. A discipline is a way of thinking about facts, not of accumulating them, and Geographers would do well to be much more restrained in their activities and to till their own garden rather than trespass on the realm of the economist and the sociologist.

It was natural that the second topic of study should have been the teaching of Regional Geography, for it is the main Geographical discipline which is taught in schools, and there has been a growing tendency of late to seek other methods of approach, particularly when it comes to the teaching of the less able pupil. Where the subject is taught by topics it is still possible to group these topics around a regional framework. At the beginning of secondary education, children's psychological development is such that they are the more readily able to understand facts than causes and yet they have a strong power of finding analogies, i.e. an ability to establish connections between the facts which have been learnt in earlier days. The idea of the personality of a region is therefore quite comprehensible. So the treatment of the parts of the world outside their direct contact on a regional basis will follow naturally upon the study of their own local environment, and the approach should be directed along similar lines. In other words teaching methods should be active and dynamic: pictures and maps are to Regional Geography what the field is to local Geography, and teaching should be directed towards developing in children a greater ability to visualize physical and cultural landscapes.

Geography's contribution to secondary education is three-fold. In the first place it seeks to develop habits of thought in which local and world events are seen in the context of the relevant physical and social environments. Secondly it seeks to train pupils to observe enquiringly and critically the landscape around them, i.e. it is the application of a scientific method of approach to the landscape. Thirdly it represents the linking of the Sciences and the Humanities, leading to the unifying of knowledge. As it is therefore concerned with interpretation of observed facts it is in Regional Geography that the bridge between the scientific quantitative analytical method and the more qualitative approach of the Humanities is built. Careful selection by the teacher both of material for presentation and the areas to be studied are matters of major importance. During the period of secondary education it will not be possible to give a complex cover of the world, and studies should proceed from the simple to the more complex area. Teaching methods require variety of treatment and a dynamic approach.

Methods of training Geography teachers occupied the third principal topic. Throughout, the prevailing concept was one of dynamic change, and, with the exception of

Great Britain and some European countries, dissatisfaction was expressed with what has been done. The need for producing the Geography specialist liberally educated and with the basic skills of the teaching of the subject is all too readily apparent, but the successful fulfilment of this need is limited to far too few countries. Envious eyes were cast at Great Britain's Departments and Institutes of Education, and there is a movement to found Geographical Associations, establish refresher courses and multiply the number of trained Geography specialists not only in the emerging countries of Africa but also in the United States of America. Much can be done through the medium of the film, through television and radio programmes (and in this connection a special service has been instituted by the Centre for Educational Television Overseas) and the growing responsibility which educational publishers are shouldering, in their contribution to the training of the Geography teacher.

But the presentation of papers on set topics was not the sum total of what was effected at either the Symposium or the main meeting of the Congress, nor even in the lively discussions which followed. School Geography was seen in action, in the different methods of audio-visual display which are available in the classroom; in different methods of map presentation; in displays of work which has been achieved both by teachers under training and pupils themselves; by visits to schools to see the work undertaken in the classroom, where teachers could watch pupils in action and discuss their problems and methods with them; by an afternoon's field work with the pupils themselves, not only sixth formers but third formers; it brought that feeling of a sharing of experience between British pupil and teacher from overseas which banished any idea that a lesson had been prepared for the shop window. There was a feeling of life and vigour about the meeting, a thirst to pick up new ideas, and if there was a measure of envy displayed by some of the less fortunate countries, there was to counterbalance it a sense of grateful humility in those who had wares to display in greater abundance . . . all had something to contribute, all some new idea to acquire.

And what of the future? The Commission has been turned into a Standing Commission with a large programme ahead of it for completion before the next International Congress which is to be held in India in 1968. Suggestions include the production of a bibliography of pictures, and an anthology of Regional Geography; further research upon Geography syllabuses as they relate to the mental development of children, and study of the training of the professional Geographer; the production of films of lessons in action, revision of textbooks, a supplement to the UNESCO source book for primary teaching, research on programmed learning and a further study on the status of Geography teaching. A heavy programme means wide research which can only be achieved by international co-operation.

Reviews

Child Care and Social Work

Clare Winnicott
Codicote Press. 8s. 6d. 1964. pp. 96.

Clare Winnicott has collected together six articles and talks over the last 10 years; three are about social casework from different angles; the others are entitled: **Casework and the Residential Treatment of Children**; **The Development of Insight** and **Child Care and Society** — this mainly about foster parents. In her introduction Mrs. Winnicott says that almost all the subjects 'are discussed in a way which attempts to relate social problems to the theory of dynamic psychology because that was what I had been asked to do.' In one sense, therefore, this range of the articles could be called narrow, since there is — intentionally — little attempt to explore other areas which contribute to social work theory and practice. On the other hand, in the application of dynamic psychology to social work, Mrs. Winnicott has a breadth of understanding of the problems of practice. All the papers have in common a fresh unpretentious style, and a directness and vitality all their own. There is a sense of struggle — nothing is taken for granted; words, phrases and ideas are examined anew. Suddenly something is illuminated for us and we say 'of course!' . . . It promptly becomes our own, which is hard luck on the author but the ultimate tribute. The book reflects an integration of thinking and feeling in the search for truth, and the author's commitment to the social worker's contribution to society is entirely unsentimental and deeply felt.

The standard of the articles is even, except for the last, **Child Care and Society**, which somehow seems to lack the vital spark. Otherwise, one's preference will be largely a matter of one's particular interests and the degree of sophistication in social work matters of the reader. Thus the first article, **Casework Techniques in the Child Care Services** (1959), is for some of us now so much a part and parcel of our thinking that its impact is inevitably lessened; whereas for others beginning to think about these matters, it will be indispensable. My favourites are Nos. II and III. In No. II, Mrs. Winnicott explores the function of the residential worker with disturbed and deprived children — a subject around which there is at present much confusion and uncertainty. She formulates most useful and important ideas about the ways in which . . . 'treatment must provide an external reality which is reliable and controlled by adults who are responsive to the individual needs of each child.' (p. 31)

Issues are explored in **Face to Face with Children** (No. III) which are of crucial importance at the present time. Social workers have become increasingly aware of childrens' needs and problems but have not yet thought nearly enough about how to help them by direct communication. With the aid of excellent case material, Mrs. Winnicott shows how a social worker may sensitively explore children's feelings and relieve tension, distress, guilt and so on. In contrast to the psychotherapist, — 'the social worker . . . starts off as a real person concerned with the external events and people in the child's life . . . She will attempt to bridge the gap between the external world and his feelings about it and in so doing she will enter his inner world too.' . . . (p. 45)

Although I have referred particularly to discussion about children, that is only a part of a collection at whose centre is the exploration of many relationships between the helper — social worker, foster parent or residential worker — and those in need of help — adult as well as child; and the setting in which the help is given is at all times taken into account. Readers who are not social workers will 'get the feel' of enlightened social work practice from these articles; but these implications go far beyond any particular profession, as this remark, amongst so many others, demonstrates:

'It seems to me that in work with children we are really trying to reach the suffering in them . . . I am not suggesting we should all wallow in suffering with the children. The child may only touch down into it for a moment, but in that moment he has reached the vital tip of himself which is his growing point.' (p. 47)

Olive Stevenson.

Working with Children in Hospitals (A Guide for the Professional Team)

Emma N. Plank
Tavistock Publications, 1964. 88 pp. 21s.

The trend towards humanizing children's wards by bringing practice into line with modern knowledge of the emotional needs of children is making rapid progress. Whereas less than ten years ago daily visiting seemed a remote ideal, and the notion that mothers should stay in hospital with younger children was hardly to be mentioned without invoking ridicule, today these are official Ministry of Health policy. Although substantial resistances remain, the myth of the happy children's ward has been discarded in favour of the reality that for children of all ages a stay in hospital is fraught with anxieties. At their mildest, these anxieties may be no more than distressing to the child; at their worst, they may be traumatic and detrimental to subsequent development. Minimizing their effect brings a new and very necessary dimension to the work of the children's ward.

It is now generally recognized that, for the pre-school child in particular, close contact with the mother will lessen the child's anxiety and help him cope with the hospital experience itself. The mother is the main prop in the young child's life, and if she stays with him the well-known dangers of separation are avoided; her presence also helps prevent the stresses of investigation and treatment from becoming cumulatively overwhelming.

For short stays and minor operations for the young child the constant presence of the mother is sufficient. But for the older child something more is needed. He finds himself in strange surroundings and separated from his family. Even if his parents are allowed to be with him as much as they wish he may be assailed by the threat of the illness itself, by anxiety about mutilations of his body through surgery, by submission to immobility, and by the many other adjustments he has to make to the illness and to the restrictions of hospital routine.

These considerations, as yet hardly touched upon in medical and nursing training, are the subject of this excellent book by Mrs. Plank, founder of the Child Life and Education Programme at Cleveland Metropolitan and General Hospital. The 'Programme', which began as an experiment and is now integrated into the hospital budget, employs 'child-care workers' in all the children's wards. 'The child-care worker is a person on the clinical team who is responsible for the children at play and at meal times, or in the hospital school, but is not involved in nursing functions as such, though she may help prepare children for medical procedures or surgery through such activities as dramatic play or factual conversation in the playroom . . . The child-care worker focuses on the child as such rather than on the child's sickness, but she has to understand the child's illness, the child's reaction to it, and the defences the child uses to cope with his reactions. She has to understand especially how anxiety or denial may affect a child's functioning and what she can do to prevent or undo emotional damage.'

Although the author tactfully says that but for the pressure of work the nurse would assume many of these functions, what is being advocated is in fact a new and highly desirable staff member who will ally herself alike with child, nurse, and parent — who will 'defend the child against the system'. In a typical ward situation where doctors and nurses tend to shift and change, the child care worker is a permanent and ongoing member of the ward staff. With no other duties than to provide for the occupation and emotional well-being of the children, she is a skilled and understanding person to whom the children can turn when confused or worried, who gives outlets for anxiety and opportunity to talk about and work through experiences.

In this country there are hospital school teachers who have on their own initiative gone a long way along these lines of work, but so far we have touched only the fringe of the problem. Children in hospital have needs which are not met by present provisions, and which are too great to be met by voluntary workers. As this becomes recognized, British hospitals too will add a new member to the ward team. As at Cleveland they are likely to be drawn from diverse fields of child care.

Although American hospitals are in general probably less enlightened in their handling of children than are British hospitals, some have gone much further in formulating the problem and in developing staff skills to mitigate anxiety. However, I have the impression that sometimes more attention is given to perfecting such skills than to discovering ways of preventing avoidable stress. Mrs. Plank stresses at the outset the primary importance of maintaining parent-child contact, but as she makes no comment on the amount of access by parents that she thinks desirable, one is left to wonder whether she considers (to quote the hospital leaflet reproduced in an appendix) that 'visiting 2 - 8 p.m. daily' plus good staff care is adequate.

My other reservation turns on a sentence on page 59, in a section dealing with long-stay children. 'Though staffing in a general hospital does not allow for the consistent substitution of one woman taking the mother-role for these children, it seems that the dedication of the charge nurse and the nursery school teacher can to a large degree make up for this serious difficulty.' I think that an over-optimistic statement.

These two reservations do not detract from the main theme of this welcome book. **Working with Children in Hospital**, although short, is excellent value for money. It is well produced, eminently readable and graphically illustrated; case material leavens the text, and there are very useful appendices on ways of occupying children at different age levels and in varying conditions of illness. The insights it gives into the meaning of hospitals to older children will make it rewarding reading for doctors, nurses and parents alike. This book reflects the new kinds of understanding that should be built into the trainings of doctors and nurses.

James Robertson.

Education from Dewey to Ghandi, the Theory of Basic Education

Asia Publishing House, London, pp. 301 (and Index).

Mr. G. Ramanathan, formerly Principal of Training Colleges affiliated to the University of Kerala, gives a salutary picture of the methods of mass-production in education during the 19th century and today, perpetuated, especially at secondary level, both by habit and by economic pressures. The class assembled by the bell, the carefully timed performance before it, the varying degrees of audience-participation or chorus-work, the contriving of image and concept in demonstration and recitation, reduce the role of the teacher to that of a stage performer, even mountebank. Mr. Ramanathan puts his finger on the inherent flaw in this transaction, for in school, unlike the world of commerce and entertainment the consumer is not the customer. The child may feel no need to 'reciprocate the teacher's advances'. The teacher must therefore try to become more and more entertaining if he is to enable his captive audience to remember enough to show up well in the 'written recitations' which we call examinations. To make the whole process more tolerable, and perhaps more efficient, classification of pupils is needed, 'a group of children falling within a small age range, but forming thicker and thicker clusters

towards the middle of the age, constitutes a group of the same mental age and therefore ideally suited to be placed in the same class'. Competition and fear of failure must therefore increase in the school community. Democratic palliatives of this mass-production of instruction are sought in various ways — parent-teacher associations, designed however primarily to prevent parents gaining insight into the education of their children, pupil self-government, which soon discloses that 'there is an acute dearth of material upon which the apparatus of pupil self-government maybe set to work', or 'activity methods', 'intense physical commotion . . . a substitute for the earnestness and concentration required for the pursuit of intellectual studies'.

This system, seen perhaps with painful clarity in an export situation, leads only to frustration in the teacher, and in the pupils to apathy and acceptance of false values of success. Mr. Ramanathan is unusually acute in seeing that apparent success only makes the evils of the system worse. He observes that fortunately not all teachers are destroyed by their role, for 'they do not take to their work with ideal earnestness', nor do the ideal conditions of orthodox schooling often exist. We may learn much from this astringent description, especially at a time when the stage technique of teaching may both be made more dangerous by expertise and prestige, and heavily capitalized by the use of television. Many attempts to diagnose the failure of western secondary education have been made recently, but few have so shrewdly noted the power of educational procedures, methods and organization to undermine otherwise promising reforms. On the other hand, too many reformers have tried to escape the dilemma of mass education altogether, by taking refuge in the private sector of schooling. Mr. Ramanathan, wholly committed to a democratic way of life, seeks a solution through the ideas of basic education developed by Ghandi, partly from the philosophy of Dewey and partly in answer to the economic challenge of providing schooling for India's illiterate masses, without drawing on unacceptable sources of provincial revenue. Primary education was to centre round productive crafts, chosen from among the main occupations of the people, and schools were thus to become self-supporting. Children would be able to give as well as receive, and would no longer be considered 'a distinct class of citizens, separate from the adult members of the community.'

The purpose of this book is to discuss the theory of this type of education, rather than its varying success in practice. The attempt is not altogether successful, but much may be gained from the sincerity and urgency of the discussion. This proceeds from propositions arranged as theorems, laws and edicts, and reads unconvincingly to those who prefer to regard the discussion of educational principles as a particular way of articulating and analysing experience. Even when not formulating his points as laws, Mr. Ramanathan makes assumptions which need to be challenged: for example, that the divorce between learning and life is due to traditional methods of schooling and is harmful to educational purposes. He does not adequately consider the argument that these traditional methods could equally well be seen to render ineffectual an educational community contrived for special activities considered to be appropriate and useful in themselves, and therefore quite clearly and properly differentiated rather than divorced from life both in the family and society. For the reviewer, this failure weakens the discussion of the place of craft in basic education, which also suffers from an inadequate understanding of the nature and role of play in both education and living.

The challenge of technical and vocational education is being emphasized widely today. There is a necessary and constructive tension in all education between learning through play, eventually embracing all activities undertaken for their own sakes, and through purposeful work, whether intellectual, manual, or occupational. Adolescent pupils especially may be involved in the success and purpose of their own education by emphasis on those activities which can be seen to have a recognized and intrinsic goal, whether vocational or through preparation for examinations leading to useful qualifications. Polytechnical Education in the USSR, the rapid development of Colleges of Further Education and Technical Colleges in England, the comparative vitality in some secondary schools with courses centred on animal husbandry, the growth of vocational courses in secondary comprehensive schools, are all examples of this trend. Basic Schools in India are, however, for pupils between 7 and 14, and Mr. Ramanathan does not make a convincing theoretical case for the educational possibilities at primary level of the total correlation of subjects in their entirety 'with life as a whole through the medium of crafts'. The particular stresses and opportunities of Indian schooling, economy and society may yet allay this doubt. In Western Education, the experiment of 18th century English charity schools, which included productive labour or industrial training in their curriculum, was not economically successful. Only the most exceptional head of such a school was able to make it self-supporting for a short period, more rarely still to serve even a limited educational purpose at the same time. This, however, was in a paternalistic and stratified society and before the wide application of power to industrial processes, and the situation in India today contains different elements. This book displays a democratic philosophy, a determination to make self-support, through crafts, the core of genuine educational processes closely linked with the wider community.

The chapter on **Industrialization** argues that today craft education is more than ever necessary if the tool-using processes are to be made significant. In the context of Indian economic challenges, it would have been interesting if Mr. Ramanathan had discussed more fully the possibilities of Basic Schools using an aspect of agriculture as the core of the curriculum. An agrarian revolution must be a prerequisite of an 'economic take-off' for his country and Basic Schools may have an important part to play here.

This is a stimulating book which contributes to the educational dialogue between east and west, helping the western educationist to view his own problems more sharply and to sympathize with the even more urgent challenges of Indian education.

Margaret Bryant.

Man in the New World

K. G. Saiyidain
Asia Publishing House, 1964.

It is widely held that the democratic world faces a two-fold crisis in education — fragmentation of knowledge and failure of character training. Some accuse specialization and lack of moral education of being the evils of modern society. Others affirm the value of differentiation of knowledge, and the autonomy of moral decisions. The challenge is especially acute in higher education, and as universities proliferate and student numbers mount, it is necessary to give responsible attention to the debate. Are these genuine educational problems? Are they connected? If so, are there educational solutions which may be suggested?

Man in the New World, by K. G. Saiyidain, forms one of the introductory volumes of a General Education Reading series designed by the Aligarh Muslim University to implement the general education programmes urged by the University Grants Commission of India. Other books

in the series will fall within the main headings of Arts, Philosophy, Natural Sciences, Social Sciences and Literature. This readable and lucid introduction sets out to give students a 'bird's eye view of their total domain, intellectual and practical, and to enable them to find their bearings in it.'

Some claim that over-specialization and weakness of moral response may be cured by well designed general studies courses. Others reply that such courses must remain superficial, that general studies courses will even become another examination subject, and that in any case they must remain irrelevant to attitudes and behaviour. Widening or deepening knowledge may incidentally increase our moral obligations, but cannot supply the power either to recognize or to meet them. Mr. Saiyidain makes a persuasive, if necessarily brief and popular, case for the interconnection of the intellectual and practical aspects of his theme, the epistemological and the moral. He urges the need for clear thinking, wide reading, attention to national and international problems, and the 'art of living'. His vision is often sharply focussed on such apparently minor matters as the need for courteous punctuality, and the problem of litter in public parks.

A book of these dimensions and addressed to this audience cannot discuss the fundamental philosophic problem of the nature of moral knowledge. Mr. Saiyidain appears to equate prudential and moral decisions, but his synoptic view clarifies the part which knowledge of many distinct kinds must play in our understanding of what 'appear to be the facts of the case' when exercising our sense of moral responsibility. Moral experience must in some sense embrace the virtual experience of academic study. As analytical philosophy increases our appreciation of the differentiation of knowledge, educational experience emphasizes the importance of being able not only to attend seriously to one problem or one phenomenon, but also to see these contextually. Both superficiality and narrowness in the curriculum destroy the potentialities of the imagination. Rupert Wilkinson, for example, in his study of the leaders produced by the English public school system, **The Prefects**, argued that a narrow curriculum produced men remarkably adaptable and responsible, but lacking the powers of imagination needed to anticipate and avoid problems.

Mr. Saiyidain does not discuss the fundamental question of how we transform prudential into moral knowledge. His task is to show undergraduates the significance, richness and complexity of the context in which decisions must be reached. In this way he courageously pleads for discrimination and tolerance, clarity and breadth, grace and responsibility, not only in learning, but also in living.

Margaret Bryant.

Comprehensive Schools in Action

Roger Cole
Oldbourne, 1964. 25s.

Mr. Cole's book describes the growth of comprehensive schools, their origin and their successes. It includes an analysis of the internal structure of one school, Eltham Green, a description of the status of comprehensives under the different education authorities, and a chapter dealing briefly with the trend towards comprehensive schools abroad. His information about GCE results, and other statistical successes is up to date and accurate, and would be useful to anyone who wanted to defend comprehensive schools on these grounds. On the organization of the schools, he has little to add to Dr. Robin Pedley's **The Comprehensive School.**

Mr. Cole's theme is one of unbounded and uncritical enthusiasm. His ebullience often makes it appear that he is writing from the official hand-outs: 'A series of low buildings for a school of about 600 pupils lies gracefully upon the contours of the ground and carries an external finish which blends delightfully with the surrounding lime countryside.' or 'Work in a comprehensive school can provide an exciting professional challenge for those who have a youthful enthusiasm of mind and who are prepared to try to provide real work experience for their pupils'. Mr. Cole's uncritical view of the working of the schools is depressing for others who consider themselves friends of the comprehensive principle. His aim for the comprehensive is that it should do as well by the 'more able' child as the grammar school. The 'less able children' should continue to get a secondary modern type education in the same building, the advantages being that movement between the two groups would be easier and they would mix socially. There is no discussion of the problem of the 'second 20%' which, when it is the top stream of a complementary school (comprehensives which have creamed off their 'first 20%'), does better than it has any statistical right to do until the 'first 20%' comes to the school. Then the 'second 20%' is pushed down a couple of streams, becomes 'the middle ability range' and achieves only an exceptional success. Mr. Cole is no radical: he does not question the thinking behind streaming. His book is dull because it strives to be uncontroversial, and slightly unpleasant because of the note of sycophancy. It is also irritating when he states that Greek was taught in medieval monasteries, or assumes that our ancestors were uneducated because there was less formal schooling.

Mr. Cole adds little to the corpus of information on comprehensives, and it is an unrewarding book to read.

Joan Clanchy.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

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Look Out

The International Secretary's Column (20)

James L. Henderson
Senior Lecturer in the Teaching of History and International Affairs, University of London, Institute of Education.

Because human beings may strive for completion but not presume to perfection, all civilized societies have accepted the Rule of Law. The evidence brought forward in these pages is surely convincing that in the second half of the twentieth century the only viable civilized society is a world society: this means acceptance by mankind of the rule of world law. What this implies can be plainly spelled out by considering first the nature of law and its sanctions, and secondly their political and constitutional implications.

For law to be effective, it must flow from an authority sufficiently recognized and powerful to carry an ultimate moral sanction, which can inform all purely legal sanctions. Such an authority is in the last resort a spiritual one, rooted in the assumption that the universe we inhabit is one of life, mind and purpose.

Today it speaks through three channels to the whole species: politically it insists on a supra-national government; economically it demands the implementation of a global food and population programme; psychologically and ethically it requires the subordination of ego-centred individuals and power-driven groups to their opposite numbers of personal altruism and collective charity.

In the words of the Scientists' Protest Fund (**Observer**, London, 4 October, 1964):

'A real way to peace would be to divert much of the money now being spent on armaments to agricultural research and education and the equipment needed to make them effective. Besides this there is much urgently needed scientific and engineering work to be done to make this country a more pleasant place in which to live.

We believe that the social responsibility of engineers and scientists is clear. It is first to concentrate their energies on the exploration and development of the world's resources to meet the problems of peace, rather than squander them on preparations for war; and, second, to impress on their colleagues or pupils, when seeking a job, that there are as many opportunities for constructive as for potentially destructive work, even though the latter may be better paid.'

The World Law Fund has summarized succinctly what are in fact those political and constitutional implications referred to above:

'Given the wide range of approaches to the problem of establishing an adequate world peace system, the Fund has chosen to promote the study and discussion of the contribution which can be made by world legal institutions and processes, going beyond the area of traditional international law. By contrast to the approach of traditional international law the Fund desires to promote the close study of the application to relations between nations of the constitutional, judicial and enforcement processes whereby law and order are maintained within local communities and nations. For so doing, our reasons are threefold: First, since legal institutions within nations have been generally successful in preventing serious violence and in the settlement of disputes, it seems important to inquire whether and how corresponding institutions can be utilized to maintain a peaceful international order. Second, our own society has a deep commitment to the rule of law pursuant to constitutional forms; in fact, a major objective of the United States is to achieve a disarmed world under law. Third, because legal institutions and processes are in constant interaction with other major social processes and institutions, they provide a logical point of departure for looking into the vast range of other problems which also require understanding if war is to be prevented.'

Could it be that one of the major tasks of the New Education Fellowship in the coming years will be to campaign for the injection everywhere into the bloodstream of education of the idea of world peace through world law? Without law, children become victims of the 'Lord of the Flies': that lesson has already been painfully learned by them and their elders in the majority of the nation-states they occupy; unless they can speedily learn it on a world basis their prospects are indeed calamitous.

Readers will be glad to know that Dr. Henderson's twenty **Look Out** articles (January 1963 to December 1964) will be published by the NEF in booklet form early next year. Details next month. Ed.

the New Era in home and school

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Editor's Letter

A happy Christmas to you all, especially to those who are far from home.

This number is a continuation of our October issue. We received so many good articles on the education of minorities and children in underdeveloped areas that we could not print them all in one number. For the same reason (space) we have unfortunately had to print the Maori Education article in this issue in smaller print.

Small print does not signify relative unimportance. Far from it. Clearly Birmingham is everywhere. In Great Britain the recent election provided the excuse for a new flare-up of racialism; in the United States of America the negroes have in the last few years intensified their struggles to obtain in practice the civil rights that in principle are already theirs; all Africa is seething; and as Roger Oppenheim here describes, even New Zealand has a 'colour-gap'.

Elspeth Huxley, in **Back Street New Worlds**, (Chatto & Windus, 21s.) discusses housing, work, education and culture in the lives of immigrants to Britain. She sees prejudice less as a matter of colour and race, more a conflict in outlooks and customs. She suggests that realistic co-operation is the most hopeful method in achieving a solution.

Let me underline here, at Christmas time, some of the things Mr. Oppenheim says at the end of his article. (He is speaking of New Zealand, but his words have a much wider application.) 'This (white) society is "sick" in its feelings towards other peoples, and has even succeeded in communicating this sickness to them . . . You cannot legislate people into knowledge, nor can you expect much from the man in the street. It remains for us to become the conscience of our society in all matters of race relations.'

M.M.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to the Secretary of your National Section listed on the inside cover or to: The Executive Officer, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.

Education as a Human Right in Depressed Areas

Brian Holmes
University of London, Institute of Education.

Today education is regarded as a human right. In the Charter of the United Nations, Article 26 of the Universal Declaration of Human Rights maintains that 'Everyone has the right to education.' It is not necessary here to analyse the factors which have given rise to this situation. Suffice it to say that the war itself was responsible for a worldwide surge in the aspirations and expectations of the peoples of the world. Political independence, economic betterment, and improved health and welfare services were among the demands made, if not by the masses, by the reformers in an optimistic world. The right to an education has become one of their strongest claims.

At one level success has attended this claim. As a statement of principle it forms the basis of educational policy in the majority of countries. Overtly, discrimination is a thing of the past. As long ago as 1956 a United Nations **Study of Discrimination in Education** reported that legal discrimination in education had virtually disappeared. Few people were prepared to defend it. Even where policies were designed to provide separate facilities for different groups of persons — as in South Africa — the stated intention was to provide equally good opportunities for members of various groups so that they could develop their own abilities in accordance with their own traditions.

A brief glance at some of the post war legislation shows how governments virtually of every political persuasion affirmed in positive terms their intention to extend education to everyone. The 1944 Education Act in England and Wales placed upon local education authorities the obligation to provide an education in accordance with the age, aptitude and ability of each individual child. In France, although the Langevin-Wallon reform plans were not given legal force, they formed the basis of most of the bills designed to extend education which were prepared by a succession of Ministers. In modified form they were enacted when de Gaulle came to power. The Constitution of newly independent India made the provision of universal primary education a fundamental feature of government policy. Communist governments like that of Yugoslavia also proclaimed the right of every individual to an education.

In addition, legislation frequently indicated how the elimination of discriminatory practices should be achieved. Article 26 of the United Nations Charter urged that the first stages of education should be free and compulsory and that vocational and higher education should be freely accessible to all on the basis of merit. Low income nations gave first priority to the establishment of systems of universal primary education. In the case of countries like the United Kingdom and France, where universal primary education was a reality, governments accepted the principle of providing free secondary education. In many states in the USA legislation accepted the notion that graduates of accredited high schools should without further ado be allowed to enter institutions of higher learning.

In the event, by no means all of these good intentions have materialized. Indeed in practice the overall picture is depressing. In Africa, Asia and Latin America illiteracy is widespread; student fall-out before completion of the minimum course (**wastage**) is chronic; and the establishment of eight years of school as a compulsory minimum seems unattainable in the foreseeable future. In Europe, access to secondary and higher education is still thought to depend more than it should on the socio-economic position of parents instead of on individual worth. At another level the unsatisfied demand for higher education has become a pressing issue in Europe and North America. All over the world, however, far more youngsters than ever before expect as an inalienable right to enter a university or other institution of higher learning.

Rates of progress towards the achievement of these ambitious goals have varied. In absolute terms, however, the differences between standards of educational provision (however measured) from one country to another are enormous. Whatever progress has been made in low income countries like India to provide schools and colleges it has not made it possible for them to catch up with the economically developed nations — even those like Germany and Japan in which the material basis for an educational system was virtually destroyed during the war. A serious feature of the

international educational scene is that since 1945 the gap between the 'have' nations and the 'have nots' has been widened. Compared with Europe, North America, Australasia, South Africa and Japan, many nations of Africa, Asia and Latin America must be regarded as depressed areas. Some of the reasons are economic. Political independence has frequently brought neither stability nor a rapid growth in national wealth. In spite of frequent statements to the contrary, the provision of educational facilities is often low on the list of priorities. Even in regions where it is more highly placed, the lack of trained manpower and shortages of natural resources and capital inhibit achievement. Nowhere is this state of affairs more tragically illustrated than in India.

The gap between the wealthy and the poor nations creates enormous problems because today so many of the same or similar aspirations are shared by them. Technical aid programmes have done something to relieve the situation but in a sense they are, as at present organized, incapable of meeting the problem of raising the economic level of the depressed areas of the world. It may be that national social institutions are at present equally incapable of achieving in practice what are stated as the goals of policy. De facto discrimination in education is widespread. Many of the reasons for it are to be found in national traditions and attitudes. These linger on even in the face of recent legislation and make it possible to justify failure to provide for all groups either equality of educational opportunity or equal facilities. Among these theories, the Platonic view of basic innate intellectual differences justifies in practice the provision of different kinds of education and supports the view that in a just society individuals will naturally occupy specific positions in the social, political and economic hierarchies. Modern societies are inevitably stratified. Some criteria of classification are much more acceptable than others, but the trend is towards egalitarianism.

Discrimination on the basis of race or colour, sex, religion, social class or political opinion is particularly resented. The 'separate but equal' argument is increasingly rejected. Legal positions vary and many of them are in process of change. The 1954 Federal Supreme Court decision in the United States illustrates how in that country belief in the equality of separate provision of education for Negroes is breaking down. The policy of **apartheid** officially inaugurated in South Africa in 1948 reflects traditional viewpoints and is still justified by the government on the grounds of separate and equal development. As regards the education of girls and women, the Arab countries illustrate how post war legislation attempts to overcome traditional views. At a regional conference in Cairo in 1954, the encouragement of girls' education was related to suggestions that the minimum age of marriage should be raised by law to fifteen, and that girls under twelve should not be employed. In post war Japan, constitutional reforms made it possible for women for the first time to own land, petition for divorce and participate in politics. Legal recognition of religious instruction desired by minority groups has been more difficult to achieve. Traditionally generous policies have been followed in the Netherlands, and substantial support to denominational schools was legalized in the English 1944 Education Act. Support for Catholic schools in France has been hotly debated and only under the de Gaulle reforms was a formula found which made considerable public support possible. As for class or caste differences, the prohibition by the Indian government of educational discrimination based on an ancient and formalized caste system illustrates the trend towards the elimination of legal discrimination.

Nevertheless, sex, race or colour, religion and social class continue in practice to identify groups who receive a standard of education lower than their members expect and demand. The process of integrating the schools of the United States is proving painful, and to some people slow. Some ten years ago the percentage of girls in the total primary school population in Arab countries ranged from a low six per cent in Morocco to about thirty-nine per cent in the Lebanon. In some countries it is still held that girls should be educated in the home. Much sociological work in England and France has shown how educational opportunity is still related to socio-economic status. Even in the Soviet Union it seems unlikely that a significantly greater proportion of university students than in England or the USA is drawn from the working classes. Church and state controversies make it possible in France and the USA (to give two examples) for minority groups to claim that they are discriminated against on the grounds of religious belief. Similarly, the Tamils in Ceylon feel

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at a disadvantage because of the place accorded by the government to Buddhism and the Singhalese language.

Many forces operate to prevent rapid progress in eliminating discriminatory practices. Frequently, but not always, persons who feel that they suffer educationally are members of minority groups. Were this not the case it is probable that educational provision would be more in accordance with their wishes. On the other hand, South Africa represents a nation in which the majority group, the Bantu, feels at a grave disadvantage. Inevitably social elites frequently provide for themselves and their families better educational facilities than are generally available. The crux of the matter is perhaps the extent to which members of minority or majority groups have political power.

Traditional institutions work to create and perpetuate depressed areas. It remains clear that, in spite of political changes, for the masses of India the effective removal of the caste system is necessary in order to establish a viable economy and make possible an educational break through. Political action alone cannot transform the situation, nor can education itself. It could be argued, for example, that local control in the USA hinders the effectiveness of attempts to reduce the problems of depressed areas.

Economic support from outside the community in the depressed area is usually needed if educational facilities are to be brought up to standard. Aid is rarely unconditionally acceptable. Disadvantaged groups are frequently unwilling to sacrifice certain of their cherished traditions in order to acquire financial support. Religious groups, particularly the Roman Catholic Church, are not prepared to accept aid if it implies certain aspects of control and an interference with certain traditions. Indeed the Roman Catholic Church is prepared at heavy cost to maintain its own school system. Often the burden is very heavy and there can be no doubt that in some countries parochial and denominational schools suffer through lack of funds. On the other hand the secularization of these schools would mean for the leaders of the church and for many parents a greater loss. Where a tradition of separation of church and state exists it is usually difficult to find ways of reducing the financial burden in a manner acceptable to the

church. Solutions have been found in many countries, for example, in England and in the Netherlands. In the USA a traditional wall of separation between church and state makes the award of Federal funds to parochial schools politically impossible at the moment. This issue undoubtedly influences the possibility of providing massive unspecific Federal aid to publicly maintained schools.

The ideological and political obstacles associated with the problems of meeting the challenge of de facto discrimination and the provision of 'education for all' are indeed formidable. On-going socio-economic processes complicate the situation everywhere. In an attempt to clarify some of the non ideological origins of discrimination it would be well to consider some of the effects of industrialization and urbanization. For the purposes of comparison a distinction should perhaps be made between urban or city, suburban, and rural areas. The stage reached in the growth of the city will determine the kind of educational problems it is likely to face, relative to suburban and rural areas.

Before transport and other forms of communication reach a certain level, rural schools are likely to rate rather low in terms of material facilities. Pupil-teacher relations may be good but in countries like India and Latin America it is difficult to recruit to and retain in the villages teachers of quality, particularly women. For a time the urban areas benefit. There a larger tax basis makes the raising of money for schools easier. Larger concentrations of pupils lead to more efficient utilization of resources. The process of urbanization involves an increase in population in the city centres by more in-migration than out-migration and a somewhat higher birth rate. From the centre, middle and higher socio-economic group members leave for suburbs. Lower economic group members move in, the schools and homes become overcrowded and slums are born. Frequently by this time communications have improved sufficiently to provide the rural schools with some of the facilities they previously lacked. Overcrowding and many other features of slum life are absent, and in general such areas can hardly be regarded as depressed. In industrialized countries the depressed areas are frequently in the old centre of a city or its inner suburbs. Urban renewal as in Pittsburgh, USA, or, as in the case of the City of London, the virtual elimination of living accommodation, are processes which simply shift the centres of depression a little further out or squeeze more and more people into the already overcrowded dock or industrial areas.

It could be argued that the problems of education in depressed areas have basically been created by these processes of urbanization and industrialization. They can hardly be met through educational solutions. They are accompanied at one level usually by social conditions which themselves are in dire need of amelioration. Consider for example some of the indices of depression. J. B. Mays quotes that in the area of Liverpool in which he made his study in 1951 some sixteen per cent of over 35,000 households lacked the exclusive use of a w.c. Over seventy per cent lacked the exclusive use of a bath. The number of people per acre was 290 where 140 was regarded as a desirable maximum. The average family size of five was somewhat larger than the national average, and more than twenty per cent of the boys used in the case studies had one or both parents either dead or missing. Often unemployment in such areas is far higher than for the nation as a whole, casual employment is the lot of many, and even in a welfare state poverty and bad housing place the people in depressed areas in an economically segregated sub-cultural group.

The educational symptoms of such situations are all too obvious. Per capita expenditure on education, pupil teacher ratios, rate of turnover of teachers, school space per child, and age of building give some indication of the level of education provided. In the depressed areas schools are likely to be overcrowded, truancy rates are high, pupils perform less well, drop out of school more readily and soon become very dissatisfied with the content of the school curriculum. Discipline problems are more severe and more frequent. It is often found that in the slum schools teachers who are less well educated tend to stay on. Indices outside the school are juvenile delinquency rates and other forms of social disorientation. The city centre is a depressed area compared with the suburb or the rural area using these criteria of evaluation.

Frequently to the problems created by urbanization are added those due to the drift into the city of

members of groups who either feel themselves to be or are in fact discriminated against. There is a long history of these movements. Into Liverpool during the 1840s poured thousands of Irish Catholics. They remain a nucleus in the city adding to the economic difficulties those connected with their religious tradition. Prior to 1944 the dual system in England which denied substantial financial aid to denominational schools left them poorly off in an already depressed area. Some general characteristics of this kind of in-migration should be mentioned.

People are drawn to the city for a variety of reasons. The attraction of job opportunities in the cities is often reinforced by unemployment and relative over-crowding in the rural areas. The city is a labour market for the unskilled and for the skilled. For the former the city offers little because such migrants do not possess the skills needed for industrial work. For the skilled workers or white collar workers the city offers many opportunities to advance. Success will depend upon the level of education and skills of the migrant. Often they are relatively high, and were there no social obstacles to advancement in the city such migrants would be able to compete with the non-migrants who are left. A third group are highly educated persons seeking greater opportunities to advance or looking for the anonymity of the city because of their unusual talents or eccentricities. Many such migrants come to the very large city from the smaller city or town.

The city tends to attract the most energetic and often the relatively better educated members of the group. Their backgrounds, however, may compare unfavourably with the more favoured residents of the city. As migrants move in to the centre of the city many of those residents who can do so, move out. The centre becomes a slum until urban renewal forces the slum dwellers into the inner suburbs. There is also the possibility that rural migrants will for a time settle on the periphery of the city. In developing countries a shanty town on the outskirts of the big cities is normal. From here migrants move slowly into the city itself. At the national level, less desirable cities may attract migrants from overseas when older residents themselves migrate to other more desirable conurbations. Aspects of these trends can be discerned in the population movement into south east England and immigrants in the north.

A distinction should be made between rural and urban migrants. The latter have more often than not a high social status, with the best possible educational background. They are capable of taking up the best paid jobs and living in the more desirable parts of the city. The rural migrants, though selective in the areas from which they come, are not accepted on the basis of the same criteria in the receiving area. The unskilled rural worker is, of course, in a less good position than the one with skills and an education. On the whole the rural migrants come from the productive group — both economically and demographically. They are young adults, and those from the rural areas tend to be younger than those from other urban areas. They are likely to have large families soon of school going age. The rural migrants enlarge or give rise to the depressed areas.

A general characteristic of urbanization explains why educational difficulties are so intractable. Migrants tend to concentrate in distinctive areas. The extent, for example, to which American negroes have moved into, and enlarged, certain districts of the large cities is well documented. Harlem, the south side of Chicago, parts of Philadelphia, and other big cities are evidence of this trend. The poor go to the poor decaying areas, the rich to the wealthy suburbs. The less well educated go to the crowded centre where less well educated families are generally the ones to remain; well educated parents choose to live in areas where educational facilities are good. In the large city in any case the population is likely to include extreme deviants from the normal or average. There are more persons with creative talents — artists, poets, writers, actors, etc. There are more virtually unskilled persons. There are greater differences of income, more extreme deviations from the norms of social behaviour, higher incidences of certain diseases, and the best medical facilities for those who can afford or know how to use them. And, of course, the educational facilities show equally great deviations from the average. Neighbourhood schools, inevitable for young children and expedient and perhaps socially desirable for adolescents, reflect these differences in the various social groups because they have concentrated in different parts of the city.

The city can do something to ameliorate the condition of schools in depressed areas. But overcrowded homes means overcrowded schools. A very transient mobile population — a characteristic of migrant areas in a city — means a more transient school population. It also means a greater incidence of social disorganization, particularly if the migrants have moved from a familiar rural environment with a matrix of familiar associates and inter-personal relationships to an unfamiliar, more anonymous and perhaps hostile environment.

The children in these schools will have lower educational aspirations than those in the more favoured areas. Their pattern of life will be very different from that of the receiving area. The task of assimilation is enormous and challenging. Unfortunately, the teachers usually come from the middle class or aspire to it. They bring with them middle class language patterns, attitudes and values. School systems are middle class, and unless a conscious effort is made, as was the case in nineteenth century America, to use them as socializing agencies their effect will be to widen the gap between the 'haves' and the 'have nots' in the city of vast differences. As pressures for skilled manpower push up the intellectual standards of a nation's schools the dangers of creating two cultures increase. Alienation rather than assimilation may be the unconscious choice of the migrant.

It is apparent that a stage has now been reached when the processes of industrialization and urbanization which have taken place in Europe and North America are now under way everywhere. Once the city size passes a certain point the dangers through education of increasing rather than ameliorating the differences between social groups become starkly apparent. They are more serious when it is realized that in many countries the migrants are not distinguished from the city dwellers merely because they come from the rural areas or another city. They often come from different ethnic, religious and national groups. The basic problems of the negro migrant in the USA are the same as those of the white migrant. In addition there is the enormous difference created by skin colour. Similarly, many West Indian migrants to England are, relative to the English, disadvantaged educationally and in terms of marketable skills. But those who are, and those who are not, suffer because they are identifiable not for these reasons but by the colour of their skin. Again, religious persecution is perhaps now less frequently the cause of a mass migration, but Israel, for example, faces the difficulties of assimilating Jews from the Yemen and North Africa. The children of Cypriot parents living in England are an example of how a language barrier operates to widen the cultural gap between migrant and resident.

The migrant is frequently the source of a serious educational problem. In fact he is frequently at a disadvantage because of the rural environment from which he has come, because of his race or ethnic origins, because of his socio-economic class, because of his language and because of attitudes and habits which are not consistent with his aspirations. The creation of depressed areas is taking place under forces which are not the object of legislation or public control. They are the economic forces of industrialization, and, less obviously, the forces due to overt or subtle forms of persecution. The individual exchanges one form of segregation and discrimination for another — de facto economic.

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The school can do something to ameliorate the lot of children in such areas. But it would be wishful thinking to assume that the solution is itself educational. The controlled growth of cities is a pre-requisite. Few nations at the moment would seem to possess either the desire or the ability to create institutions capable of dealing with these socio-economic problems in an acceptable manner. Until medical services, housing policies, law enforcement, employment procedures, and commercial practices are related to the needs of people living in depressed areas, education can do little more than alleviate some of the serious social consequences. Better facilities, more adequate guidance services, and teachers whose training, dedication and temperament make it possible for them to bridge the gulf between socio-economic extremes will help. The problem is, however, much larger than this; it is to bring practical day to day social policies more nearly and realistically into line with the high intention of the post war era. To do so will involve serious thinking about forms of administration, finance and control. The time for action is ripe; to delay for traditional reasons will mean that the number of depressed areas even in affluent societies will grow rather than decrease and the social consequences of such a development can hardly be foreseen. Suffice it to say that violence, extremism, intolerance, human suffering and degradation will follow. Statements of high intentions about education cannot by themselves meet hard sociological problems. It is time this was appreciated if the dignity of man is to be realized.

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OPPORTUNITY

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The Council intends to appoint (in consultation with the Honorary Secretary) an Office Secretary who would be responsible to the Honorary Secretary for the day to day administration, and who would have some time available for personal secretarial services to him or her. It is thought that the duties of the Honorary Secretary need not, on average, consume more than from six to eight hours weekly, though there would be times (e.g. at Conferences) when more concentrated attention would be required. A small Honorarium will be offered in addition to the payment of all expenses incurred on ENEF work.

Council would like to make the appointment early in 1965, so that the Honorary Secretary could overlap with Mr. Annand for some months to help maintain continuity and to initiate the Office Secretary. The office will be moved from Rotherfield when the Office Secretary has been appointed.

Candidates for the position of Honorary Secretary, preferably from the London area, are asked to write to **Mr. Annand, Little Brooms, Rotherfield, Crowborough, Sussex**, asking any questions they wish and outlining their own experience and qualifications.

Maoris in Auckland, New Zealand (A Symposium)

(The first two articles are edited versions of their authors' talks at a 'Leaders Conference for Maoris in Auckland' held in 1963. The third article was sent us separately. Ed.)

Being a Maori in Auckland

H. Dansey

I assume from the start that integration of New Zealand's two races is a desirable aim, and have taken for my definition of integration that which Mr. J. K. Hunn enunciated in his now justly famous **Report on the Department of Maori Affairs,** 1960. In this he says that integration means to combine (not to fuse) the Maori and Pakeha (white) elements to form one nation wherein Maori culture remains distinct. I feel this to be more desirable than 'assimilation', defined by Mr. Hunn as becoming absorbed, blended and amalgamated, with complete loss of Maori culture.

Underlying the study of being a Maori in the city of Auckland is one essential fact, and that is his unquestioned right to be there. I think that when the presence of the Maori in Auckland is discussed it is all too frequently coupled with the word 'problem'. It is as if there were an unstated belief that really he should not be in the towns at all, that things would be more comfortable and less complex if he stayed in the country and left the city to other people who understand its ways.

Speaking in general terms, the Maori move to the city is not a drift. In Mr. Hunn's words: 'The so-called "urban drift", often deplored by well-meaning critics, is not a drift but a deliberate migration to the scene of employment, and will gather momentum indefinitely.' It is brought about more by economic circumstances than by the attraction of bright life and the gay life, although this certainly is a factor.

History

There could never, of course, be any question about the right of a Maori to live and work in the city, because as a New Zealand citizen he can choose to go where he likes in this country. But in Auckland, more than in any other New Zealand city, he lives in a land where, if history confers any rights at all, he is more entitled to be than any one else. Before Auckland was Auckland, it was Tamaki-makau-rau and one of the great centres of Maoridom. There can be no Maori in the country whose ancestors in some way or other are not connected with this place.

Later in the history of Tamaki-makau-rau came the builders of the great fortresses, the military architects whose handiwork can be seen today in the trench and pit and parapet on every hill. There is no place in Auckland where a Maori cannot lift his eyes to the terraced hills and gain strength from the knowledge that before the Pakeha came with his complex civilization, the ancestors of the Maori were here for century upon century. The Maori in Auckland, therefore, stands on one of the ancient meeting places of his people, on one of the oldest homes of his branch of the Polynesian race.

The Maoris came to be in Auckland for various reasons. First of all there are the descendants of those who were here when the white man came: so some of the Maori residents of Auckland, at least, cannot in any sense be regarded as newcomers. They provided the land on which the city was built, the first purchase being 3,000 acres (worth 50 blankets, £50 in money, 20 trousers, 20 shirts, 10 waistcoats, 10 caps, four casks of tobacco, one box of pipes, 100 yards of gown pieces, 10 iron pots, one bag of sugar, one bag of flour and 20 hatchets). Had it not been for their Maori neighbours, the white fathers of the infant city of Auckland would have been in a sorry state, might even have faced starvation. It was the Maoris who tided them over the hard times, cheerfully supplying them with fish, kumara, potatoes and pork. Later, in 1851, when a war party from the Thames area arrived with a grievance and 250 armed men, the chiefs of Ngati Whatua lent their influence to calm the mischief-bent visitors.

South of the city there are other concentrations of Maori people of long standing, in particular those of the Mangere. These are in the main linked with the Waikato people. They too proved their friendliness in early days.

Maori families have also settled in Auckland, although not in great numbers until the second world war brought them in for vital war work in factories, in transport and in many other fields. The various social and economic reasons which brought Maori people to Auckland in increasing numbers in the years which followed the war are beyond the scope of this paper to detail, the important fact being that suddenly people realized that the Maori had become an urban dweller. Mr. Hunn in his report has this comment to make on the pattern of this move to the city. 'One Maori in town to every three in the country. Two Europeans in town to every one in the country. It can be accepted that the European distribution reflects the real distribution of available jobs. Therefore the urban migration of Maoris will go on until their own distribution coincides with that of the Pakeha — perhaps not quite, because country jobs are always more likely to be taken up by Maoris. If the Pakeha pattern applied to Maoris, there would be 100,000 urban Maoris today, not 38,000. In 30 years (1926-56) Maori urbanization rose 14.93% against a European increase of 6.81%.'

Maori Background

Let us now look at this movement to the city, not in

terms of patterns and percentages but in terms of people. Being a Maori in Auckland is preceded by *becoming* a Maori in Auckland. From this arise our first discussion points.

The Maori brings with him to the city, in greater or lesser degree varying from one person to another, certain definite links with his past and with his cultural background. It has been said of people of rural backgrounds who come to live in the city: 'You can take the boy out of the country but you can't take the country out of the boy.' The backgrounds of Maori people, whether they live in the city or the country, vary from person to person. In one it may be a complete way of life, in another little more than an interesting but unimportant part of the family history. In the latter case, where integration has already been accomplished, the problems of change in environment are those of any Pakeha and are unlikely to be complicated in a racial sense. But in the former case, the man moving to the city looks to the culture he knows and to the institutions he understands to help him.

The culture he knows includes the family, the widespread Maori family with its many branches. I would suggest that it is to the Maori family that he turns first, and it seems that in the past this has been the principal avenue of establishment in the city. A question which could well be asked is whether by relying on the family already in town for board and lodging, the newcomer asks too much of a small group which has not the resources of a sub-tribe and a marae to fall back on. It may well be that with all the goodwill in the world the extra people are an embarassment in the new environment into which they are fitting themselves.

Other institutions with which the countryman may be expected to be familiar should be considered. Compared with those of the average Pakeha these are probably restricted. High among them are the various church organizations. Nearly all those to which a Maori may belong have their city branches, most having a special organization or mission in the city geared to Maori needs and sometimes with hostels attached. All can — and do — offer advice and guidance on practical as well as spiritual matters.

The Maori Affairs Department (particularly its welfare section) plays an important and little published part in the initial settlement, because it is one of the organizations which, like the churches, the country Maori knows. And it is a place where he can meet people who can — or should — understand him and his difficulties.

Accommodation

It seems that one of the chief difficulties faced by these admirable organizations is to make contact with Maori people when they first move into the city. I wonder whether every avenue is explored, so that the intending migrate is informed, before he leaves home, of the organizations which can help him once he reaches the city.

I would suggest that satisfactory accommodation is the most important key to successful Maori settlement in the city, and, further, that good initial temporary accommodation is vital. As any Church worker or departmental welfare officer can tell you, there are some hell-holes in Auckland into which a naif newcomer can quickly fall if early contact with a reputable organization is not made. Possibly publicity such as I have suggested should also be undertaken by the Maori Women's Welfare League and tribal executives. I imagine an attractive poster displayed on every railway station, for example, in English and Maori, giving names and addresses of Auckland organizations which can assist initial settlement, and I see no difficulty in setting up a joint publicity committee to do this. Not all our young people have families to go to. Some of those families are too pressed for space and funds anyway, and a reception committee representing all organizations interested in the welfare of our people would be no more than a modern example of a traditional concept.

(i) **Hostels**

I have mentioned hostels. In all there are eleven in Auckland, three for boys and young men, eight for girls and young women. They are excellent institutions, the only drawback being that they *are* institutions, and many young people dislike living in them. Perhaps their most important task is to provide an initial home for newcomers who will probably move out later to flats with friends. The Hunn report notes that those who start in hostels have a better chance of becoming adjusted to city life and settling down in a better environment than the others. The State, recognizing a responsibility to co-operate with bodies establishing hostels for Maori youths, subsidizes their cost up to a maximum of £600 per year. In 1957, a new hostel site was bought by the Maori Trustee, but the hostel is still unopened.

(ii) **Homes**

In marked contrast to the lack of action over hostels, there has been a vigour and determination in the housing sphere. The search for suitable housing for a family is difficult enough for people familiar with ways and means and often in a better financial position than the average Maori. His task is all too often a heartbreaking one, even though he is assisted by the Maori Affairs Department's housing policy which has been carried out with energy. Nevertheless, when a State rental house is unobtainable, the purchase of a house is usually the only satisfactory way of settling a family, and this entails a major financial burden which is not to be taken up lightly.

It seems to me that a joint organization along the lines suggested for publicity might greatly assist the overworked departmental welfare officers. It is possible that it would encourage self-help and individual effort so necessary in a city but not quite so important in a rural environment which still preserves links with the old-time communal life. Questions for consideration are: What bodies do assist home-seekers now? Does the city-born Maori fare better than his recently-arrived cousin from the country? Could Welfare executives and Welfare leagues play a

greater part in this search for somewhere suitable to live?

The Maori in the Community

Being a Maori in Auckland carries with it — or one feels should carry with it — an acceptance in some degree of the responsibilities of a citizen. In principle, taking part in community activities should be easily understood by a Maori: it is so in his rural environment. But in practice in the city this is a different proposition. The Maori in the city may take part in a number of activities which are entirely or largely Maori, such as belonging to a sports organization which is Maori, attending a church in which the form of service is Maori, belonging to a branch of the Women's Welfare League or serving on the city Welfare Committee.

But living in the city should mean, at the least, an interest and a participation, if possible, in activities not solely Maori. An obvious and essential one is interest in the schools attended by children of Maori families. Every suburb has its committee and groups — social, educational, charitable, religious and political — and it seems a clear duty of responsible Maori adults to take an interest in these. Then there are the trade unions to which every worker belongs and in whose business all concerned should take part.

It seems that by and large there is not nearly enough such participation, although there are pointers to a gradual change, one of these being an awakening interest in local politics. An outstanding recent example was the election of Mr. A. Awatere to the Auckland City Council. The size of Mr. Awatere's vote indicated a substantial measure of Pakeha support, which one is justified as interpreting as goodwill towards Maoris in general as well as confidence in Mr. Awatere personally.

Groups of a minority race which keep to themselves in a city can bring about feelings of suspicion, resentment and tension, however unjust that may be. Obviously, then, Maoris should be taking part in Auckland's community affairs, but to what extent?

Working in a city is an integral part of being a Maori in Auckland; a very great responsibility rests on all Maoris who earn their livelihood here. They are the ambassadors of the race, they are the ones, in the main, by whom the others are judged, in whose hands the reputation of the people largely rests. This is because a great many people never meet Maoris on the social plane and see them only at work. The city is the place where integration in the field of employment is most likely to take place. The greatly-to-be-desired gradual spreading of the Maori into many spheres of economic life — infiltration if you like — should be manifested here.

Maori Culture and the City

Let us leave the practical to consider the cultural, a sphere in which a large measure of disagreement can be expected. Opinions on the place of traditional cultural elements differ strongly, ranging from those who would strive to retain every part of it in the city to those who consider that those aspects of old-time life are nothing but a hindrance to advancement.

To begin with, it is hard to keep traditional values in an environment which is foreign to them. The wonder is that so much is maintained of family structure, of traditional ceremonies of greeting and mourning, of the language, of food and of arts and crafts. If integration is indeed a joining of two peoples with a retention of Maori culture, then a place for these things must be found in the city. One aspect of the question is that the man who thinks that these cultural links are best forgotten — and often he can advance sound reasons for this — finds it easier to go his own way in the city than he could in the country where his family and tribal responsibilities press far more heavily upon him.

But it seems to me that the clear identification of a Maori as a Maori is one in which proper pride can be taken and usually is taken. Few Maoris feel embarassment or have cause to feel it over aspects of culture which are not the same as those of the Pakeha. Indeed, the closeness to the Pakeha which accentuates these differences seems often to accentuate the pride too. It would almost seem that pride is essential to the development of the Maori personality.

Identification of a Maori with his culture is shown in two distinct spheres. The first is that in which the Maori ways are continued by those who really know no other. The second sphere is where knowledge is deliberately acquired by those who have only recently identified themselves with the people from whom they sprang. This latter is best seen at the university, which in Auckland provides through its anthropology department theoretical knowledge second to none in New Zealand. Through its Adult Education Centre the University organizes classes which help to supply the background to Maori life and ways which otherwise might never be properly known or understood.

At some time or other, it would seem, everyone of Maori ancestry in Auckland faces this personal problem. He has to decide whether to be a Maori with all its cultural implications, whether to be what is in effect a brown Pakeha, or whether to strike a balance between the two. I do not suggest that one of these courses is right or another is wrong — indeed force of circumstance, type of employment and many other factors bear heavily on the decision, more definitely in the city than elsewhere.

From thought of identification springs the urge to build maraes within the city, also defined as a way of allowing the Maori to preserve and to develop his natural dignity on a base of his traditional culture and way of life. Thus we have also the Maori Community Centre, fulfilling now a role perhaps a little different from that in the minds of those who founded it, but very important nevertheless.

Are the components of traditional culture a bar to satisfactory city settlement? I for one would be sad to think that the attributes of Maori life so widely respected,

so loved by so many — the ancient tongue, the warmth of the Maori family structure, the strength of the Maori co-operative effort — hinder progress in the modern world. But if it is so, then it ought to be faced squarely. It ought to be faced because there is no such thing as standing still in the world of today. If we do not go on, we go back. Unjust though it may be, the Maori in the city is judged on European standards, not Maori ones. But if he gains the respect of the community through being one with the community in matters affecting the community, his fellow citizens may allow him the right to differ from them in other ways. I hope so, most sincerely I hope so.

Maori Children in Auckland Schools

Roger Oppenheim

The Concentration of the Maori Population

The results of the population census of 1961 show that Auckland has a total Maori population of 19,847 or approximately 5%, concentrated in relatively few areas within the city. Both Maori and white are crowding into Auckland in greater numbers every year; almost one sixth of New Zealand's population lives in this town. It is this crowding and its speed which generate problems. In this paper I shall discuss the consequences for education of such rapid expansion. My concern is with the social pressures which come to bear on the Maori child and how schools are involved in them.

The fact is that a relatively large migrant population is largely concentrated in the more decrepit areas of a smallish town. Almost a classic situation is beginning to arise, one in which the older immigrants are being displaced by the newer people of alien culture and attitude to themselves, with attendant conflicts. This is the experience of cities such as New York, Chicago and London, and it is now on a smaller scale to be ours. It is not merely the result of the movement of Polynesians, but of movement of New Zealand's population as a whole.

In the 27 statistical areas included in Auckland city, the total Maori population increased from 5606 in 1956 to 8009 in 1961, an increase of 75%. (By way of contrast, Wellington's total for 1961 was 2620.) This startling increase in the Maori population then is exclusively part of Auckland's development. Because of the predominant youthfulness of this population and the high birth rate the result has been a general increase in the school population.

In certain areas the increase, as we have seen, has led to a concentration of rural immigrants with a consequent rise in the proportion of Maori children to those of other ethnic groups; 'other', not 'white', because the areas which are the reservoirs for Maori population function in the same way for immigrants of other ethnic groups — Cook Islanders, Samoans, Indians, and so on.

The Background of Maori Primary Education

The pedogogical problem in these areas is thus multiple, being one not only of language but also of culture. Primary school children are likely to attend one of the inner city schools (whose population includes numbers of other Polynesian migrants) for a period before moving to a new suburban area. During this period also they gain their first experience of town life, albeit viewed from the underside. In two primary schools special conditions have been introduced, classes have been reduced to 25 children, teachers have been given inducements to teach in the schools, a special language class is operated and other amenities are provided. So far these are the only schools in Auckland city where such special conditions have been established and in neither case has it been stated that this was because of the large numbers of Maori children, although in fact Maoris formed the biggest group in each school.

I have been speaking so far about the concentration of Maori population. Now let us look at the problems which beset all children in these schools. Research is woefully limited at all levels, so that much of what I say must be guesswork, helped out by personal experience.

First, why do people come to the city? In general, city life is more rewarding than rural life: cities contain a variety of people, of entertainments and of opportunities which are simply not available in country districts. Living is dearer but wages are higher and work more readily available, family finances can be subsidized by working mothers, living is more convenient, the city dweller has a different outlook, even in New Zealand, from the countryman.

These are the things which induce people to come to the city, but if you look at the Real Estate columns of any paper you will see that high on the list of priorities is suburban living. New Zealand cities have not so far met the challenge of urban life, and many people fear the creation of a truly urban environment. Maoris seem to be less susceptible to this variety of 'double-think' than whites and are more prepared to accept relatively indifferent housing conditions for the sake of convenient location. This is of course not wholly true, since there are often barriers of one kind or another to a Maori's living anywhere else, except perhaps a State suburb. Whatever the case, the fact remains that Maoris are becoming Auckland's true urban population, along with the other ethnic groups who live in the inner city. I am not persuaded that this is a bad thing, indeed it is for Auckland generally a good thing, in that it is gradually livening up the town.

For children, however, it poses problems. The urban dwelling child seeks his amusements in rather restricted areas and is subject to hazards which the suburbanite knows nothing about. In my experience the Maori children of the inner city are frequently insecure in their feelings towards both home and outside environments. The older children would often talk nostalgically about their life in the country but did not really want to

return. Many had a sense of being powerless to alter their social condition. The conflict for these children lay between the freedom they would have liked and the business of having to earn a living. These however were adolescents, and it is fairly typical of all children at this stage to have contradictory wants. The Maori children who, when I knew them, were mainly the residents of longest standing, felt superior to or more sophisticated than newer immigrants. They had learned, or thought they had learned, the culture of the city. But many did so from the underside, from the importunings of old men, from what they heard and saw in the parks and streets, from what they heard from other children, and too frequently from the disregard of the adults. If some fell into unlawful activities, it was only surprising that they had not done so earlier. With restricted English, a low literacy household, and differently geared expectations from their suburban counterparts, they may look like and be underprivileged children. However, there is so far nothing permanent about their urban status: each year a number of Maori families overflow from the reservoir areas to the suburbs, so that while some remain urban dwellers, others move out, thus facing a further adjustment.

Should we then draw a distinction between white children and Maori children and speak of them as having differing needs? The existence of Maori schools in the country points to such a difference. The New Zealand Year Book says of the schools run by the Education Department . . . 'the schools are not completely English in outlook, as Maori arts, crafts, songs, legends and history are taught' and 'Methods of teaching are practical and objectives closely related to the special needs of the Maori people.' These special needs appear to be cleanliness and craftsmanship, a typically puritan pair, for the Year Book goes on . . . 'In many Maori schools, woodwork rooms, cookery rooms, model cottages, baths, hot and cold showers and laundries are supplied. Health education is featured in every Maori school.'

But, and here is a problem, only 26.6% of Maori pupils are educated in Departmentally run schools, while 67% attend schools run by Education Boards. These generally lack the special equipment provided by the Department, or share it with other schools. As far as curricula are concerned, Maori schools use the same syllabus as Board schools, with the exceptions noted above.

We might well ask then whether Maori children are getting a square deal educationally. Is there a case to be made out for establishing Maori schools in the city, or should it be that all primary schools should have the amenities available in Maori schools, and that methods of teaching should be 'practical and objective', whatever that may mean.

The answer is fairly clear cut, I think. First, arguments for separation for any reason, good or ill, are completely out of fashion. Second, it is part of the Government's policy of integration to transfer control of the Maori school to Education boards.

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The fact remains that there still appears to be a belief that Maori children have needs which white children have not. When it speaks of the teaching of myths, games and traditions, the Education Department is probably on safe enough ground; when it speaks of health, education, manual training and the like, I suspect that there is an overtone of nineteenth century paternalism which fails to express clearly the nature of the special needs. Whatever the case, it is certain that if these are amenities provided in the Department's Schools but not in the Board's schools, then most Maori children don't get the benefit of them anyway.

We might ask then just what differences exist between the main ethnic groups by the time children leave primary school. When in 1958 I was teaching at an inner city school, the most important difference was in the expectations of the children. In general, the Maori children in Form II expected to make their own choice of post primary course with little assistance from their parents. Children of other groups were receiving more parental direction. In 1956-1958, most of the Maori children leaving Form II at that particular school were a year or more older than the white children. Since many reached the age of 15 in their third form year they left school apparently by their own choice, gaining little or no advantage from their post primary schooling. I suspect that this situation was and still is the case in all the inner city schools, but how far this condition was the result of being a Maori, I am not prepared to guess. Clearly there was a failure of communication between the school and the parents, particularly the Maori parents. Clearly there was a difference in values between the white and Maori parents, but both sets of parents differed widely, in what they valued, from the 'middle-class' teachers who had charge of their children. The inner city schools, remember, had the children of half the Maori immigrants in Auckland and possibly many more. If there was a case for creating special schools, how much greater is the case for adequate social research into the whole field of urbanization.

The Socio-Educational Problem

The socio-educational problem, to coin an inelegant term, arises from two factors. First, the children usually come from large families with a relatively low standard of literacy: although most speak English with some fluency it is usually sufficiently different from received New Zealand speech to present problems of comprehension, particularly in the earlier school years. Miss Ashton-Warner reports this with a high degree of accuracy.[1] Secondly, for many children the migration to Auckland is only the last in a series stretching over a number of years, and consequently they have undergone many interruptions in schooling.

The problems of the Maori child (and of the schools) are primarily linguistic. The difficulties of conceptualization arising from bilinguality are little understood by teachers who can only apply to them the standard techniques for teaching reading. Progress is likely to be delayed for all but the brightest children.

Again, too many Maori children leave school as soon as they reach the legal leaving age (15 years). One reason for this is that the child reaches the end of the primary school often two to three years older than his or her pakeha[2] contemporaries, and does not feel encouraged to take up a post-primary course. In fact, however, this problem is part of a complex which lies in the tricky and uncharted areas of culture, social aspiration, and value. Here it is necessary to consider the ways in which white and Maori see each other and the influences which help to form the Maori child's view of himself.

New Zealanders are proud of their nation's reputation for having excellent race relations and a sense of responsibility towards its underprivileged members. On examination however this proves to be more a shallow goodwill than any very deep devotion to a principle. Most Aucklanders have only a slight experience of Maoris and only the vaguest knowledge of Maori social life. The *stereotype* Maori is a happy, irresponsible, beer-drinking, guitar-playing fellow who is a good footballer when he is young, usually a good workmate, and a great soldier. Maoris are, the myth runs, uninterested in getting anywhere, sexually permissive, and impervious to jokes about Maoris or other non-whites.

These characteristics are regarded by most whites with a mixture of tolerance and slight envy, and though there appears to be a tendency to regard the stereotype as applying to those Maoris with whom a person is *not* acquainted, ethnocentric attitudes are widespread.

For the Maori child this stereotype may conform sufficiently to his experience for him to subscribe to it in some degree. He is aware that he is different from a white child but the nature of the difference eludes him, for he also subscribes to the pakeha myth of absolute equality. He therefore sees the fault as lying inherently in being a Maori, and as a result takes a pessimistic view of Maoris.

White schoolteachers, faced by the problem of encouraging Maori children to extend their education, tend to think in terms of education as an absolute value, although 'education' probably here means three or four years post-primary schooling in an academic course. This amount of schooling is the pre-requisite for entry into most 'middle-class' occupations. School teachers seem frequently to assume an inherent worth for this kind of work. Their view of Maori education frequently carries undertones of 'improvement' based on a 'middle-class' scale of values. Maoris on the other hand may, and probably do, have different concepts of status.

Post-primary education requires a choice which may be

1 Ashton-Warner, S. — Teacher, Simon and Schuster. New York 1963.

2 In this article the Maori term 'pakeha' (paake haa) means a New Zealand-born white. Ordinarily the term includes all white people.

difficult for a Maori boy or girl. Knowledge of social roles outside his or her own experience is slight, and he gains little help from his parents in formulating his role expectations. He is likely to turn to his contemporaries or to his elder siblings when formulating his role expectations. His tendency is to compare 'what am I going to be?' with 'what am I?' and to conclude that there is little to be gained from stepping outside his social continuum.

The choice then lies between the necessity of a high degree of individuation so that he may achieve a social role of which he knows little, or remaining in the safe socio-cultural world of his contemporaries. Taking into account that the choice has to be made almost unaided it is not surprising that many children reject the long term goal.

It is with problems of this order that Auckland teachers must be prepared to give assistance. Most do what they can, but there is an urgent need for special training to cover this field, and of research into the anthropology and psychology of Maori urbanization. So far little has been done. The fact is that Maori children are pitchforked into an educational system which, far from defining what it thinks valuable, seems to get along on a touching faith in practical solutions.

You will no doubt see the implications of this. The pragmatists' attitude to the special needs of the Maori children, indeed their perceptions of what are any children's needs, will be in terms of short-term goals such as subject mastery, job getting and the like. I am opposed to this view: a person has to live his whole life in society, and though the school is only one agency in education, it cannot afford to ignore the requirements of social life. The purpose of education is, as I see it, to free the intellect so that the individual may imagine, choose, enjoy, protest about and criticize, and help to alter the culture and society in which he finds himself. This is the real business of schools and teachers and is not achieved by blind subservience to subject mastery.

Has all this any relevance for Maoris? I think it has. Recently there has been a good deal said about the importance of education as a sort of Jacob's Ladder to the delights of an integrated society. The reasoning would seem to run that a more extended education will help to develop a Maori middle class which will have a stabilizing effect on race relations. I agree that wider use can probably be made of educational facilities, but then nobody can be smug about this. But what kind of education is it to be that people are to have more of? The solution is too simple, the inference to be drawn from a lack of Maori use of these facilities is that the educational values expressed have not convinced people of their worth. If this is the case, then it is for all of us to ask why.

This is not to say that a great deal of thought does not go into our educational system. Certainly the bread and butter problems of the administration are being taken care of. But the real problems are those of aim, philosophical direction and social significance, and these seem to me to be neglected.

Race Relations and Education

Perhaps the area in which we stand most need of a consideration of the importance of education is that of race relations. New Zealand culture is an offshoot of Victorian England's; it is provincial and has developed apart from its parent stock. Resemblances are now fairly slight, but in education many Victorian values are still asserted. Also, in the course of our development, we have acquired some flattering ideas about ourselves. The first sentence of the Maori Affairs Department's booklet **Integration** runs, 'for many years New Zealand has been recognized as one of the nations in the vanguard of those building multi-racial societies . . .' (This must be true, we say it ourselves!) There is later a reference to 'some non-iconoclastic individuals' who claim that 'this apparent harmony is more the result of self-delusion and lack of contact between the two groups than it is of genuine tolerance.' (They concede an element of truth in this!) Auckland has now become the testing ground for New Zealand's capacity to build a multi-racial society: it is in this city that the actual confrontation of Maori and white is taking place. So far the signs of tension are slight, but I for one am less optimistic about the future than the Maori Affairs Department.

Let me restate a point that I made earlier — the problem is not made so much by the number of Maoris involved as by the quality of the contacts between the groups. Maoris are 'visible' to whites, that is, they are distinguishable in a mixed group even when their actions are in no way different from those of other members of the group. For white people Maoris are too often 'faceless', to use James Baldwin's word, and the same applies to the reverse situation. Understanding of Maori values by whites (or indeed by Maoris for that matter) is slight, and our artists and writers have not yet sought to explain them to us, so that the relationship between the two groups is rather that of a truce, a kind of 'live and let live' based on mutual ignorance. For the moment this may be good enough. In some areas where a scatter of Maoris through a white community is taking place, evaluation of Maoris by the whites seems to be in terms of person-to-person relationship without much reference to stereotypes. But will this continue, I wonder, as more Maoris and other immigrants crowd into the city, as the white community becomes more resistant to changes over which it seems to have little control? What happens when economic levels drop, employment becomes harder to get, and money, the great leveller, becomes scarce?

Again, the changes that are occurring in Auckland are not merely those of population, but also of cultural expectation. Some sections of the population are already attempting to protect privileges which they view as theirs by right. In the housing advertisements one frequently reads 'No Maoris', 'Europeans only'. A friend of mine buying a section on the Shore was assured by the agent 'that of course there were no Maoris in the district.' (The

agent was lying, the next door household was mixed.)

Is this situation any concern of the schools? Children seem to be fairly free of prejudice: is there any way in which they can be prevented from developing racial prejudice? A number of suggestions have been followed up in other countries — study of the background of the group, inter-group camps, increased contacts, 'adoption' by one school of another, propaganda, adult education and so on. All have some worth, and applied together probably have real value. Increased contact is certainly important but it is by no means the whole answer: it is the *quality* of the contacts that count.

Consider for a moment the situation in two schools in which I have taught in the last five years. In one, a city school, all the children came from homes of lower socio-economic status, many with a very limited educational background: friendships across ethnic boundaries became fewer as the children grew older, and occurred mainly in two groups, the most intelligent and those most actively in rebellion — the outcasts. The other school is in a middle-upper income area, where there are probably not more than four or five Maori children out of the five hundred in the school. Here these children were absorbed without comment. In the one school, prejudice frequently showed itself, in the other the question hardly arose.

Contact can create prejudice. Norman Podhoretz, Editor of the American journal **Commentary**, describes his boyhood in a lower class immigrant section of New York. He tells how he was bullied by Negro children and how it became impossible to bridge the gap by direct communication, and he goes on to describe the conflict between his own feelings and his present convictions. He says 'I have told the story of my own twisted feelings about Negroes . . . in order to assert that such feelings must be acknowledged as honestly as possible so that they can be controlled and ultimately disregarded in favour of the convictions.' I would go so far as to say that most white New Zealanders do not acknowledge their negative feelings about Maoris or other non-whites not because they do not possess them but because they do not *have* to acknowledge them.

Would increased contact between Maori and white children help? I don't know; but as a practising teacher I am ready to try it, and to this end am attempting to arrange a series of exchanges between my own class and one in the inner city so that each class spends one day a week for some weeks in the other's school. The value of this may not be lasting, but it is worth a try. The school playground is culturally neutral territory, or rather has its own culture, and has not been experimented with in this way before.

At least part of the problem of race relations in the school lies with the teachers themselves. In school there are interactions between student and student, and between student and teacher. Some of these occur at individual and some at group level, but they are all conditioned by the culture of the individuals concerned. It may be, and frequently is the case, that the cultural expectations of the teacher towards his students are quite different from what the students imagine. The child does not know what the teacher wants (or doesn't much value it): the teacher is ignorant of what the child has been taught to value.

Teachers are recruited from the middle class, on the whole, and their models of good behaviour and the good society are middle class values .Their pupils, however, may have quite different models. Maori teachers are recruited from almost the equivalent stratum of Maori society. Each may be faced with a similar dilemma in understanding Maori pupils, with the Maori teacher perhaps a little worse off, since he or she will be expected by some magic to be aware of what Maori children think, want and do.

Although I have no programme for race relations, I think that at this point at least something can be done by the simple expedient of ensuring that teaching trainees have a really tough course in race relations with special reference to New Zealand. This could be extended to secondary school students as part of their social studies work.

There are other reasons for suggesting this. Consider the ways in which ethnocentricity can express itself in New Zealand thinking. In an infant classroom I have heard children singing 'Ten Little Nigger Boys': there is a popular book called 'Little Black Sambo' and another reader is on sale in Auckland called 'Nigger my dog' or some such title. A child hears phrases like 'to work like a nigger', 'the nigger in the woodpile', 'to Jew someone' out of something, to be 'as black as a nigger'. He hears a parking meter called a 'Jewish juke box', a certain kind of beetle called a 'Maori-bug', and may even go to see such a thing as the 'Black and White Minstrel Show'.

These are crude examples of white superiority attitudes. But there are more subtle kinds of ethnocentricity, attitudes of tolerance and patronage, of the 'some of my best friends' kind. Most subtle of all is the kind of attitude held often enough by white liberals. Here the supposition is that Maoris become acceptable as they become less Maori and more like middle-class whites, as they show the favoured forms of diligence, temperance and the like. There is also a counter attitude in which Maoris are admired for their simplicity, their vitality, insoucience or sexual permissiveness.

These attitudes are not held only by whites; Maori children quite often carry the same or similar attitudes and one is as likely to hear an anti-Negro or anti-Semitic remark from them as from anyone else, although of course one encounters a reverse version of the white forms of prejudice where these are directed specially at Maoris. Teachers are no less likely to be prejudiced and though in the only case that I know of where the teacher acted in a discriminatory fashion towards Maori pupils this was very strongly disapproved by his colleagues, nonetheless

these same people often innocently displayed prejudiced thinking. Because I have seen a good deal of this kind of thing and have run all too frequently into the most astounding over-simplifications of race-relations problems, I think that the time is overdue for this to become a compulsory part of teacher education.

In discussing Maori children in Auckland schools I have tried to indicate the problem areas which I consider to be important. I have not discussed the curriculum, not because it is unimportant but because there are many better minds at work on it. I would say that at the moment there is a fair amount of goodwill in the schools towards the Maori parent and the Maori pupil. Most of my colleagues assure me that they are only too willing to discuss the children's progress with parents but find few who are willing to come along. I think that we must take advantage of this goodwill.

Finally

If my discussion has centred on the school and the problems of race relations then it is because I think that this is a matter of the greatest importance. You may have wondered why I used the word 'white' instead of the usual euphemism 'Pakeha' or 'European'. This is because the difference between the two main groups is first one of the skin colour and only secondly one of culture. The gap of culture will narrow far more quickly than the gap of colour.

I have tried to show also the way in which the colour-gap is a theme in New Zealand culture. There is much more to say on this point. Earlier I said that I was not so optimistic about the future and I also remarked that I had no programme for improved race relations. Let me account for these statements now.

Optimists look forward to a time when New Zealand will be a fully integrated society. I, on the other hand, think total integration highly unlikely. Nor do I think it is terribly desirable. The key to an interesting life is surely variety, and cultural variety is surely the stimulus for much that helps to make life more interesting. However, there is another barrier to integration, and this is the history and traditions of the white society. This society is 'sick' in its feelings towards other peoples, and has even succeeded in communicating this sickness to them. We have to remember the Maori children who are prejudiced against Negroes, and examine our own attitudes. If we wanted other proof, then we need only say two words, **Warsaw** and **Hiroshima:** the ghetto and the fire-bomb are not the products of healthy societies, and yet their philosophy still continues. The most that can be hoped for is that there will be fewer 'sick' people or that a social climate can be created in which it is unprofitable to work this sickness out in prejudice and discrimination. Children in schools at the moment are not, for reasons I have outlined, receiving the stimulus to think out the problems of the relations of Maoris and white, and this is a subject to which we might give thought.

What can be done? I am suspicious of recipes whatever name is attached to them, and I think that official moves in the relations and educational fields can only be slow and related to specific cases. You cannot legislate people into knowledge, nor can you expect much from the man in the street. It remains then for us to become the conscience of our society in all matters of race relations. White New Zealand needs the services of the needle that punctures the pompous phrase, the piece of pious humbug. Social problems are not a product of numbers alone, they exist as the product of ideas in the minds of individuals. It is the Maori people who must goad the whites into looking within themselves for the sources of their actions, and Maoris must do likewise. Here the role of the educational system is important.

To conclude, I should like to quote a passage from the American Negro writer James Baldwin, whose eloquent essay **Letter from a Region in my Mind** I recommend. Although he is speaking of the American situation, there is much here of importance to Aucklanders also.

'If we . . . and I mean the relatively conscious whites and the relatively conscious blacks, who must, like lovers, insist on or create the consciousness of the others — do not falter in our duty now, we may be able, handful that we are, to end the racial nightmare and achieve our country, and change the history of the world.'

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One Kind of Parent Participation

A. Grey
Pre-School Officer, Maori Educational Foundation

Recently a mother who asked, 'How can we get fathers actively interested in Play Centre?' laughed spiritedly with the others when one of the men in the group suggested 'Invite them in!' The mother who asked was a Maori. The father who replied was a Maori. They were among the 40 Maori and Pakeha attending the third meeting of a group in the process of forming a preschool in their locality.

Since the first of February, 1963, when the Maori Education Foundation appointed a Preschool Adviser,

there has been in the North Island of New Zealand a noticeable interest from Maori parents seeking to establish their own Play Centre.

Their basic requirements are: (1) A satisfactory meeting place. (2) A committee of fathers and mothers, reinforced by interested members in the community. (3) Equipment collected, made, purchased by the parents. Some fund raising is involved but this is kept to a minimum. (4) A group of three or more mothers in training.

This style of community activity does not merely invite parents to show an interest in educational work by joining a club, but requires them to *be* the whole movement. Instead of being the superstructure of a state advised body, parents have become the foundation of the body itself. This is participation conceived as a stepping stone towards fuller, if not full, responsibility.

Rural Growth

Te Hapua, a far north community, began with the inspiration of a school teacher's wife who has now stepped aside to see the Centre run with trainee Maori mothers in charge. Their equipment, right down to a home-made tree house, has been made, collected, purchased by the parents, and they have like all other affiliated Play Centres been allocated their statutory £50 from the New Zealand Government. The building they use was erected as a soup kitchen at the time of the economic depression and makes a most satisfactory preschool.

In another distant, equally happy Centre at Tiki-Tiki on the East Coast, a teacher's vacant residence is the meeting place for the twenty children. There, four Maori mothers are in training. This Centre was envisaged by the resident Health Nurse, just as in Herekino, the Plunket Nurse has been the guiding hand. So effectively did the Health Nurse work that when she left the district the group was able to carry on undismayed. At Ratana Pa on the West Coast, and at Whatatutu, inland from Gisborne, empty school classrooms are used by the Play Centres. Each Centre has full autonomy and runs as a voluntary body in the school, with the approval of the School Committee and the friendly help of the headteacher.

The Te Ahu, Northland, Centre operates in a Maori Community Hall, with just the walls decorated in beautiful Tuku Tuku (patterned, woven flax), just as the Wairaka Pa Centre in Whakatane meets for its two half-days a week in a Maori meeting house. Whakarewarewa at Rotorua hold their two sessions weekly in a modified model cottage in the school grounds.

The best available community building is the one each Centre uses. The examples quoted suggest a close link with the school system, but in other areas (and more commonly) the groups meet in buildings unconnected with the school, possibly a church hall or scout den: a dozen or so of the 200 Play Centres are erecting their own buildings. Greater community consciousness about the needs of young children and of the quality and the use of buildings can be suggested as intentions behind this effort.

The City Picture

In Auckland this kind of involvement of parents has over the last 18 years become slowly accepted for Pakeha. 1963 was the first year that a large number of Maoris entered actively into the task. Now Maori and Pakeha by working together are finding out at least how much there is to learn about one another; and furthermore that much can be found out *only* by working and living together. Children can be a flux capable of welding adults together into an harmonious nation. Working together appeals to Maori people, and in working together Maori people can decide for themselves the kinds of changes they believe should enter into their own ways of living. They can the better adopt what they like and discard what they dislike in what they see around them. Perhaps this is what lay behind the comment of an ageing Maori woman, 'You take our children at five when they go to school. We do not like it. You are not going to take them from us before then.' Maori parents are welcoming the preschool. They can be with their own children. They can learn with them. They can learn from them. The children are learning from their own people. 'Aye', the old people say, 'we like it.'

Colourful Equipment

Rural or urban, the appeal of equipment is immediate to the children and to the parents. Colourful equipment has only to appear and it is seized by the preschoolers to the open delight of their parents.

The appeal is especially strong because we emphasize the value to children of playing with the sorts of materials that nature adequately supplies. Sand, water, mud, stones, trees, clay, dough, paint are close to being universal favourites. Peoples strong in traditional arts and crafts, aesthetically developed people, sense immediately the value to their children of beginning while young with the materials favoured of the master craftsman. Nor do these perceptive adults neglect the equipment that awakens the thoughts of the 20th century scientist, technologist or social leader.

It is on the question of the needed range of equipment to be made that a community of fathers and mothers works together. It was on this point that the father I mentioned earlier said, 'Invite us in!' Invited in, the father finds his interest whetted. He feels he understands sufficiently to talk intelligibly with his wife, to help his boy and girl feel that what they are doing matters. A father's direct personal interest also helps the community to realize that there is meaning and purpose in preschool beyond mere amusement and 'just playing'.

Parents' Study

But the hallmark of the parent participation lies in the study that mothers undertake to qualify themselves as supervisors of their own children's play group. By working together as a team, parents learn to see their children more honestly; learn to think for themselves

about children and grow in competence and confidence as parents; become more understanding of the role of the expert as that of a support in time of need. The key to the essential nature of Play Centre is that the trained supervisors or 'teachers' are parents of the children. Unlike bodies that seek outside their number for a trained teacher to conduct their group, mothers become professional leaders of the children's play. Parents train to run not only the administration, but also the preschool group. The success of Maori mothers in operating these play groups, along with their Pakeha sisters, arises from Maori peoples' deep regard for fostering the warmest of acceptant relationships amongst all, adults and children, in the Centre and in the community.

In the Play Centre Associations in the North Island, 47 new, predominantly Maori Play Centres are at a planning stage, 22 are in active preparation and a further 44 are actually operating. During 1963, 153 Maori mothers began or were in training as Pre School Supervisors. Of these 153, 60 gained Certificates. Three of these 60 gained the full Supervisor's Certificate. Nine gained the Assistant's Certificate, and the remainder their preliminary or Helper's Certificate.

Society Benefits

Because Maori and Pakeha are working together in this venture the Pakeha is learning that Maori people have values as deeply precious and dignified to them as the Pakeha's are to him; that a way of life different from one's own is not wrong or inferior, but worthy of careful thought and appreciation; that, in fact, Maori people do hold different values, hopes and ambitions, from those of the Pakeha and, too, that Maoris are loyal to these values. Maori people are learning at first hand how western civilization has achieved what it has and the costs it sometimes has to pay.

Both peoples are the richer for these deepening insights. Individuals are themselves enhanced by their experiences. And education, our area of special concern, touches the lives of children more deeply and effectively as parents become more involved in participation.

Reviews

Finding Out About the Modern World

Donald McLean
(136 pages) Published by MacMillan in Australia, 1964 A. 12s. 6d.: obtainable from MacMillan's, St. Martin's Street, London WC2.

A valuable contribution to **One World**, in which that fine New Educator, Don McLean, utilizes to good effect his many globe-trotting experiences. Although designed as a textbook for the new Social Studies curriculum of the secondary schools in New South Wales, it is an admirable introduction for us all to the problems of the modern world, utilizable even at student level. Its nine topics or chapters are each followed by suggestions for written work on its factual matter and points 'to think about' and discuss. Starting with a description of the Earth as a unit in the universe, the book passes on to deal with our Space Age, including the construction of artificial satellites, the possibility of rain-making and the threat of atomic war. Next come racial problems and the interdependence of nations today, together with such subjects as the rivalry of blocs, the Common Market, the Dollar Area and the need to conserve the world's resources. Then follows a chapter on the population explosion - particularly valuable since it contains all the latest statistics. The next topic starts with a delightful description of a conversation with the children of a village school in Thailand and goes on to show how different are the backgrounds of East and West, ending with a short account of the life and ideas of the Buddha. Having reduced the Westerner's pride in his standard of living to its proper proportions, the author considers what we mean by civilization, and outlines the rise of the civilizations of Egypt, Irak, the Indus valley and China. To this last is added an account of Confucius and his ideas, and of the coming of Chinese Communism. Topic Seven, which deals with the Middle East, includes the story of Mohammed and Islam, of its influence upon India and of the formation of Pakistan. The last two chapters are concerned with the industrial revolution and the development of parliamentary government in Great Britain and Australia.

Altogether a first-class primer. Such a realistic treatment of the problems of the modern world, including enough history to grasp them, is badly needed in this country. When will secondary education in England take a leaf out of Australia's book and introduce such a Social Studies course in all its schools? An overfull time-table cannot be pleaded in view of the large amount of useless facts with which we are still stuffing young minds to-day.

Wyatt Rawson

Los Maestros

Professor Agustín Nieto Caballero
(Bogotá — 1963 — Colombia)

Profesor Agustín Nieto Caballero was born in Columbia in 1889. He trained as a teacher both there and in the United States and Europe, then returned to Columbia in 1913 to found the Gimnasio Moderno - the first modern school in South America - of which he is still head.

His interest in the problems of social welfare and education in Columbia - particularly of the young - led him to found also student hostels and restaurants and the junior Red Cross. He represented his country at the League of Nations, became Director General of Education for Columbia, acted as Ambassador to Chile and has spoken at conferences on education all over the world, at the invitation of individual countries and of UNESCO and UNRRA.

Throughout his career, Professor Caballero has written articles on education. They have been collected in two volumes, of which the second, **Los Maestros**, covers the past fifteen years. As head of the Gimnasio Moderno, his first concern is with bringing education to South America in general and Columbia in particular. He deals with the practical difficulties - 90% illiteracy in parts of Latin America (in 1948) and local opposition - and puts passionately the case for education with opportunities for all. The particular circumstances of his pleas are somewhat outdated, but the argument is not.

Several articles are devoted to the teacher. It is the teacher who makes the school, who is all-important. Profesor Caballero deplores firstly the lack of both money and social recognition given to teachers in South America (1953), and secondly the fact that paper qualifications are far more important than knowledge and love of children. Profesor Caballero does not discount paper qualifications; but to him it is the character of the teacher that is vital. To educate is to 'form', not merely to 'inform' - to form good citizens, not store - houses of remembered facts. To do this, the educator must set an example of integrity, humour, wisdom and sympathy, both in public and in private life. He must give education - 'applied philosophy' - to a class in which 'discipline comes from interest in the work; learning is accompanied by joy in the conscious struggle towards an end; the atmosphere is of mutual respect. Freedom reigns without disorder, together with an integrity of behaviour which excludes hypocrisy and results in the satisfaction and well - being of everyone.'

Los Maestros contains articles on the work of personalities in the field of education, such as María Montessori and Ovidio Decroly; one on the published recommendations of the international conferences on education at Geneva; articles on 'Universal Aims', 'The Formation of Personality', 'Television in the School', 'The Active School' and many others. Among the last, and most characteristic, is 'The School must have a Spirit.'

Penrose Colyer

The New Windmill Series

Heinemann. 1964. 5s. 6d. – 7s.

The impression I get from this series of books is that the publishers have decided that in this age of television and comics, children have somehow to be **made** to read! Give them easy, flowing writing, exciting if possible and well larded with wild animals and human effort, and in time they will want to explore more fully the world of books. Perhaps Messrs. Heinemann are right. I know how boring many teenagers find Jane Austen as an O-Level subject.

The books — reprints of tried favourites (mostly English, some American) — look nice and are sturdy and well-printed; furthermore, they are cheap. Illustrations range from good (especially of animals) to very bad.

Most of the books are not yet 'classics' (Mark Twain's and a few others are exceptions), in the accepted sense. Most are more or less contemporary, all are readable and well written (though I can't really see why Georgette Heyer is included). Most of them would indeed be assets in a school library, physically longlasting and within the reach of most school library funds.

Selections are always worrying: one could have suggested so many books for inclusion! But I presume the publishers have not yet completed the series. And their claim is on the whole fairly well justified.

Teachers of English in other countries wanting a ready-made selection of books in English for children, say, over eleven years old could do worse than order the whole list; though they should perhaps first ask IBBY for an authoritative opinion.

M.M.

Children's Books

The Annotated Alice
Lewis Carroll; Edited by Martin Gardner.
Blond; 1964; 50s.

The Young Modern Series:

(1) A Boy in the Night
Michele Arnguy; Translated by R. P. A. Edwards.
Burke; 1964; 12s. 6d.

(2) The Oil Prospectors
André Massepain; Translated by J. Buchanan Brown.
Burke; 1964; 12s. 6d.

Rudi of the Mountains
Robert Recher; Translated by Helen Ramsbotham.
Oliver and Boyd; 1964; 13s. 6d.

What to Do Now
Tina Lee
World's Work; 1964; 15s.

Dear Dragon
Sesyle Joslin and Irene Haas
Collins; 1964; 7s. 6d.

Love Letters to the Beatles
Selected by Bill Adler
Blond; 1964; 8s. 6d.

The Christmas Book
Dick Bruna
Methuen; 1964; 11s. 6d.

'Only a book . . .'

How often these words must have been heard on Christmas morning. Books, like medicine, are good for you, but not always the most welcome of presents. A recent visit to the Childrens' Book Exhibition in London has convinced me that the wind of change which is blowing through the educational world has at last reached the world of childrens' books. A whispered conversation between rival publishers resembled a discussion on washing powders: 'After all, it's the packaging that counts.' Yes, the secret of the new appeal which books have for young people lies partly in the packaging. I was dazzled by the exciting and colourful display. Almost all the books *looked* inviting. The problem now is a different one. The parent, teacher or even the child must, like the consumer group, be always on the alert, distinguishing between the book which is 'all show', and the book which is of some lasting value. The child is the least lightly to be taken in. Scores of young visitors to the exhibition surrounded each stand, handling new editions of **Alice in Wonderland, Madelaine** and even **Grimm's Fairy Tales** with loving care as though they had been published yesterday. A well illustrated attractive edition of an old favourite such as **The Annotated Alice**, with its notes and explanations and pictures, will always be welcomed.

The publishers are at last beginning to realize that not every twelve year old is still young enough to read school stories or improbable adventures, or precocious enough to appreciate a watered down adult novel. **The Young Modern Series** is aimed at the 'in between' children. So far only two have been published, and both are superbly presented with artistic coloured illustrations and reasonably priced. Both are by French authors. **A Boy in the Night** describes the adventures of Patrick, a young hitch-hiker who is given a lift by two lorry drivers on the Paris-Bordeaux road. Patrick has many problems — he is an orphan faced with life in a state institution — but a solution is found and his adventures on the journey make excellent reading.

Every child loves a story set in a realistic setting. **Rudi of the Mountains** is set in the Bernese Oberland in Switzerland, and having visited the area myself I can vouch for its accuracy. Larry, the city boy, spends the sort of mountain holiday that any boy dreams about. In fact the only fault I could find with the book, is that it makes crossing a 'razor edge' seem as simple as climbing an apple tree in the garden. Larry and his friend Peter Gruber roam the mountains, learning the secrets of Rudi, the mountain guide, and following the chamois. The strange fascination of the mountains is captured, and the young reader will surely share the thrill of watching the sunrise over the Alps. The book fully deserves the 'Prix Enfance du Monde', which it won.

In the best of families, tempers become frayed on Boxing Day when crackers have been pulled and toys thrown aside (or broken). At this point I suggest that a favourite aunt or uncle should produce **What to Do Now**. This collection of things to make, by Tina Lee, includes everything from paper-cutting to matchbox furniture. Egg boxes can be turned into cupboards, pill-boxes into herb bottles, old socks into dolls. The instructions are clearly illustrated. A box of odds and ends, together with this book, would make a perfect gift for a large family.

'Dear Aunt Jane, Thank you for the pen.' At this point the imagination runs out, and the new pen is sucked, thoughtfully. **Dear Dragon** provides 'useful letter forms for young ladies and gentlemen in everyday correspondence'. It provides a great deal else, and explanations which should cheer up the grimmest of letter writing sessions.

Love Letters to the Beatles isn't great literature, but it makes hilarious reading. Any Beatle fan or Beatle fan parent would be delighted to find a copy in a stocking on Christmas morning, and to chuckle over letters like 'I am six years old and I love you better than Captain Kangaroo.'!

Finally a book which may not be of lasting value, but is a joy to look at. **The Christmas Book** is one of those books which no-one can resist. Whoever gets up first on Christmas morning, whether it is the baby of the family or grandfather, will enjoy this warmhearted retelling of the Christmas story. The oldest favourite of all is presented in the most enchanting and colourful of 'packaging', with bold simplified illustrations. Like the tinsel and the candles, it's just great fun, and deserves to hang on every Christmas tree.

Christine E. P. Zwart.

Also Recommended

Thomas Nelson & Sons Ltd. The 'Reading Today' Series: W. H. Canaway (6s. 6d.); **Sammy Going South**. H. E. Bates (6s. 6d.); **The Purple Plain**. C. S. Forrester (7s.); **The Happy Return**. Oresto Pinto (6s. 6d.); **Spy Catcher**.

These are all new editions of good adventure books, designed both to catch the imagination and appeal to the realism of the young. Each book in this series has at the end a set of questions based on the text, and clearly meant to stimulate interest, further reading and discussion. They are well and solidly produced and the print is clear: they would be excellent additions to a school library.

Tales out of School: A survey of Children's Fiction by Geoffrey Trease. (Heinemann Educational Books Ltd., 21s. Second Edition.) Well worth reprinting.

And it came to pass (Old Testament Reader). Adapted from the Authorised Version of the Bible by Juliet Compton-Burnett. (New Knowledge Books, 21s.) Adapted simply, with, happily, the poetry retained. Attractive, with large print.

English Literature: A Portrait Gallery by Olive Warner. (Chatto and Windus Ltd., 25s.) 'This is a wonderful opportunity to study at leisure the faces of men and women who have made English Literature', together with 'the basic facts of their lives and work'. A useful reference book for the young.

Books Received

International Year Book of Education

Vol. XXV, 1963. International Bureau of Education, Geneva. Sw. Fr. 20.

An essential source of reference for all who are interested in educational progress. A comparative study of educational development (1962-1963), followed by reports from 98 nations and a list of officials in the Ministries of Education.

John Dewey on Education: Selected writings

Ed. and intro. by Reginald D. Archambault. The Modern Library, Random House Inc., New York. $2.45.

Contains chapters from several of Dewey's most important books, some of which have never before been included in any collection. There are also selections from books and periodicals long out of print.

Locke's Thoughts Concerning Education

Ed. and intro. by F. W. Garfort. Heinemann, London, 1964, 15s.

The original, published in 1963, has been abridged and re-arranged 'in order to bring out the essential ideas more clearly'. Comment, criticism and biographical details have been added. 'Readers new to the work will be amazed at its freshness and relevance today.'

Literacy and Education for Adults

International Bureau of Education, Geneva. Sw. Fr. 10; £0 16s. 6d.; $2.50.

A Comparative study based on replies from 88 countries to a double enquiry covering both literacy education and primary and secondary education for adults.

Modern Languages at General Secondary Schools

International Bureau of Education, Geneva. Sw. Fr. 10; £0 16s. 6d.; $2.50.

The aim of the present research is to investigate the current situation of modern language teaching in general secondary schools, and draw attention to aspects which could lead to further more detailed and specific studies.

Science in its Context

Edited by John Brierley
Heinemann, London 1964. 30s.

The purpose of this book is well set out by Lord James of Rusholme on page six. He believes that the task of 'transforming the knowledge of science from being the preserve of a group of specialists to an integral part of the culture of our time' is one of the most challenging in education . . .

The book consists of five parts. First, a glance at what is being done in British Independent and State Schools with regard to General Studies; secondly, a section on the methods and philosophy of science (perhaps the least successful part of the book); thirdly, two interesting essays on science and religion; fourthly, a useful summary of the history of science; and fifthly, a treatment of eight scientific topics. Of these, the one on evolution and human biology contributed by the editor himself is particularly stimulating as pointing directly to the communication on understanding of science and of the political and social world. For example, 'The study of twins refutes powerfully the insistence that all men are created equal. The Communist doctrine and the beliefs of the environmental schools of sciology and psychology are not borne out by twin studies. Neither are the beliefs of the extreme hereditarians, although on balance their case seems stronger than that of the environmentalists. The whole question of twin studies can stimulate good debate on free will and determinism . . .'

This book might well be prescribed reading for our members, particularly those who are not scientists and who are planning to come to the 1965 Conference in Denmark on **Science and the Arts in Education.**

James L. Henderson.

With Love from Karen

Marie Killilea
The World's Work, pp. 371, 25s.

With Love from Karen, the sequel to **Karen**, by Marie Killilea, is something of a misnomer: a more appropriate title would be 'with love from Karen's mother'. In this account of a deeply cherished daughter suffering from cerebral palsy, and of the other members of her family, the author sees both people and events from her single-minded point of view, that of a loyal and submissive adherent of the Roman Catholic faith. The deepest problems that arise are left outside the scope of her book, but her natural goodness, unflagging courage, self-sacrifice and resilience are undeniable. There is some padding — animal anecdotes and descriptions of the seasons in New England — but in its central theme the book can be recommended to anyone, and particularly parents, interested in the day-by-day care of a handicapped child, and in the breaking down of much ignorance and prejudice connected with handicapped children generally.

V.C.

MISSING COPIES

Will subscribers, particularly libraries and agencies, please note that copies which never reached their destination cannot be replaced unless a claim is made within six months of publication.

Let's Explore Mathematics. Books 1 & 2

L. Marsh
A. & C. Black, London. 6s. 6d. and 7s.

For a number of years, teachers in Primary Schools have been bombarded by voices of authority from every quarter exhorting, persuading or even demanding that they should scrap their old arithmetic syllabuses and replace them with a subject that shall henceforth be called mathematics. Many schools responded to the call of modernization, and the higher sounding 'mathematics' took the place of 'arithmetic' on the timetable, but the work in the classroom still continued along the old lines of 'makes', 'takes', 'times' and guzinters'. When one boy reported at home that they now said minus instead of take away, but he still got them wrong, he was passing a far deeper judgment than he imagined on the situation.

In some schools, where there was an enthusiastic head teacher or member of staff, who no longer felt justified in condemning young children to four years of drudgery to prepare them for a world that hasn't existed for fifty years, things happened. Almost for the first time children from the age of five upwards were beginning to see the world in a more wonderful way, and their abundant mental energy was being used to explore the fascinating, intricate and intertwining world of mathematics. These schools, alas, were, and still are, few.

But what of the many teachers, anxious as always to do the best for their children, but conscious of the inadequacy of their own mathematical education? How were these teachers, who themselves had been unable to come to grips with the mysteries with which mathematics had been surrounded, to teach these very mysteries to their pupils? For these, exhortation was not enough, practical help had to be provided. This help has been meagre enough, and most of what has been available has been provided by voluntary organizations. New text books have been published, some good, some indifferent, and some downright harmful, but all claiming that by their means the children would learn mathematics.

It is into this situation that this series of books for Primary Schools has been launched, and judging from the two books already published, they should go a long way towards providing the help that so many teachers need. The implication of the title is in itself sufficient to set the stage for a new attitude towards the subject, the implication being that you and I, teacher and pupil, are in this thing together, let us see what we can make of it. It is more than possible that the teacher may learn more than the pupil, he will certainly learn plenty about the way in which children develop those concepts which are the bed rock of mathematics. A unique opportunity is presented during those first years in the Primary School, to foster and develop the kind of mind that is prepared to go out and wrestle with the world and try to extract meaning, order and purpose from it. When a child of eight says 'Don't show me! Let me do it myself!', the seeds of enlightenment have been sown; and when the problem has been solved, or the task completed, the intellectual pleasure is as great as if the child had been a Newton or an Einstein. No one would care to say that these books are perfect, but they are the best yet, the series has been so well planned, and the material so attractively produced that it is difficult to find fault, and it would certainly be churlish to do so. The books may be opened at any page and there is something to demand attention — what a far cry from the pages of sums still so common! Some books are produced with mathematics in mind, some with children in mind, but here the two are brought together, and from this synthesis it is to be hoped that countless numbers of children will derive benefit.

H. Bracewell.